The T. Verner Moore Lectures
Delivered at The San Francisco Theological Seminary

Winning Men

STUDIES IN SOUL-WINNING

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INTRODUCTION

A HALF century in the active ministry seems like a long period as one looks forward, but exceedingly brief as one looks back.

When still a theological student, I came across in my father's library a little book written by Horatius Bonar, entitled *Words to The Winners of Souls.*

Bonar was a Scotch lad, a classmate in theology with Robert McCheyne, the great soul-winner. They both were rare men of God. I had read their lives and been moved to deeper convictions by them. Perhaps the very contrast in seriousness and theological training which these men pictured to me, a contrast to my own extremely human and over-practical frame of mind, occasioned my ardent interest. Anyway, this little book, published by the American Tract Society, stirred me to the depths.

It begins with a chapter entitled "The Importance of a Living Ministry," and the sentence quoted from a great Swiss reformer, "How much more would a few good and fervent men effect in the ministry than a multitude of lukewarm ones." In quoting from Cecil he said, "What man on earth is so pernicious a drone as an idle minister?" He writes, from the life of Baxter, "Baxter would have set the world on fire while Orton was lighting a match. . . . The Ortons you may count by hundreds, the Baxters by ten." A contemporary of Baxter wrote, "When he spoke of weighty soul-concerns, you might find his spirits drenched therein." "Men cannot but feel that if religion is worth anything, it is worth everything." Quoting from Rowland

Hill, "*Rash* preaching disgusts; *timid* preaching leaves poor souls fast asleep; *bold* preaching is the only preaching that is owned of God."

Later on he quoted from Owen, "Ministers are seldom honored with success, unless they are continually aiming at the conversion of sinners." He adds, "If souls are not won, if saints are not matured, our ministry itself is vain." "Is this my aim in every sermon I preach, in every visit I pay?"

About this same time I also read most carefully another book from my father's library, by William Arthur, published almost one hundred years ago by Harpers, entitled *The Tongue of Fire* or *The True Power of Christianity*. There was *white heat* in it. The author said his book was "the fruit of meditations entered upon with the desire to lessen the distance painfully felt to exist between my own life and ministry and those of the primitive Christians." It compared "the Peter of Pilate's Hall and the Peter of Pentecost." The book compelled one to consider the significance and force of power. He says, "If the preaching of the gospel is to exercise a great power over mankind, it must be either by enlisting extraordinary men or by the endowing of ordinary men with extraordinary power."

To continue, in *personal* testimony, as I look back upon those days, the influence of such books was engendered by experiences of the summer conferences at Northfield, which I had attended in vacations during my undergraduate days at Amherst. Henry Clay Trumbull, at Dwight L. Moody's personal request, gave to us his initial talks on personal work. He related experiences with soldiers in the Civil War. So enthusiastic was the response to his first address that

at Mr. Moody's request he continued them. These addresses, with amplification, were printed in the first strong volume on personal work to influence the youth of a half a century ago, "Individual Work for Individuals." Those student conferences were soul-winning affairs. They gripped men with the need of the personal devotion of their lives. Men like Mott and Speer and Charles Studd and Wilfred Grenfell, Foreman and Robert Wilder, were coming into being and prominence. These men were won, not by public address so much as personal solicitations and individual effort.

Great evangelists were also prominent. The burning words of Whitfield and Charles G. Finney were constantly quoted. Moody was at the zenith of his power. B. Fay Mills, Pentecost, and others were arousing younger evangelists, J. Wilbur Chapman, Biederwolf, Gipsy Smith, and others of their type. Revivals were considered a part of the life-program of the day, both in individual churches, union services and city and community efforts. The Day of Prayer for colleges was in those days a time for immediate decision. The churches were all initiating their *decision days*.

It was natural that the student group of a half century ago felt the importance of personal work. Men were studying Luther and Calvin and Knox. Of Luther it was said "every word was a thunderbolt." And where these men dealt with theological controversy, the reaction had set in that stirred men's souls to preach an immediate and individual conversion, and called for a convicting message. Arthur T. Pierson, a great preacher of that day, the author of many missionary and spiritual volumes, characterized the appeal of the hour. He had been a great student of Spurgeon. The Salva-

tion Army was beginning to be recognized in its strength and vitality by its emphasis upon personal salvation.

Delevan Pierson's valued life of his father, Arthur T. Pierson, cites the instance of his father's preaching at Princeton on the *Day of Prayer* for colleges, in the late 80's, and of making the personal appeal at the end of his address for those to arise who wished to enlist for Christ. He said that one of those who stood and who seemed to have great difficulty in leaving his chair was a strong, athletic young fellow, who was an underclassman. That man was Robert E. Speer.

Although I have always had somewhat of an antipathy to this method of revivalism, I must say candidly that this illustration, and others which could be gathered, restrain one from criticizing *any* method or means which God has so signally used. The conversion and commitment of John R. Mott at Cornell University was striking and influential.

Now, these and kindred influences through men and books led me to the conviction that a man's ministry could be vitalized *only* as he won others to Christ; and as my own life has been largely centered in such service in sermon, pastoral call, and occasional and incidental experience, and as my ministry has largely centered upon this theme, it is with great pleasure that I undertake these lectures to convey to you, as far as possible, the supreme importance of this work. If a theological student pursues his work and graduates without such purpose, aim, and training, he cannot fulfill his task superlatively.

But let me add this final word in introduction: present-day conditions require the adjustment of this vital truth to the circumstances and attitudes of mind

which face youth and the growing generation, and though old methods may be often referred to as a thing of the past, the fire must be kept burning and the white heat generated as we believe " that the soul that sinneth, it shall die " and that " there is no other name under heaven, given among men, whereby we must be saved," except through the Cross and the Saviour of mankind upon it.

I

CHRIST'S METHOD, AND THAT OF THE EARLY CHURCH

THE Gospel story simplifies the record for us. In the first chapter of the Gospel of John, John the Baptist answers the question, "Who art thou?"—"I am the voice of one crying in the wilderness. Make straight the way of the Lord." He was baptizing beyond Jordan. The day following, as he saw Jesus approaching, he said, "Behold the Lamb of God, which taketh away the sin of the world."

"Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." Turning and seeing them, Jesus said, "What seek ye?" They replied, "Master, where dwellest thou?" He said to them, "Come and see." One of them following was Andrew. We read, "He first findeth his own brother, Simon, and saith unto him, We have found the Messiah . . . and he brought him to Jesus." The next day in Galilee, Philip was found, and Christ bid him follow Him. We read, "Philip findeth Nathanael . . . Can any good come out of Nazareth?" said Nathanael. "Come and see."

In the third chapter, Nicodemus, the young Pharisee, came to Jesus by night, and before he had asked his question, Jesus apparently interrupted his thought by anticipating it, and told him that a man must be "born again" to "see the kingdom of God." Nicodemus

was a religious materialist. His answer to Jesus, after the illustration of the wind and its varied direction, was, " How can *these things* be? " After a slight break in the narrative, we have those pre-eminent words of scripture, John 3: 16–17: " For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

This example of personal approach is repeated in the other gospel narratives. Jesus' personal method was that of dealing with individuals, whether He talked with Nicodemus, or the woman at the well, or that practiced and despised grafter, Zaccheus. He taught His apostles the same method. He sent them out, two by two. He instructed constantly and individually. When the multitude was hungry, He said, " Give *ye* them to eat." If a centurion's child was ill, He approached that child individually. He dealt with a doubter, like Thomas, personally. With insight He knew Nathanael's state of mind, which betrayed his natural character, and dealt with him accordingly. He healed and helped by spending Himself and through personal contact; He touched the eyes of the blind; He healed also the palsied, the lame, the leper.

Although He spoke to the multitudes at times, He more frequently spoke to His lesser group of apostles. He taught men the great lessons of life and character through the simplest of parables which could be *personally* applied.

He arose Himself that night, from restful slumber, on a tumultuous sea to quell the waves with His personal word of " Peace, be still."

The Scripture tells us that looking upon the rich young ruler, "he loved him." But He dealt clearly and fearlessly in telling him, "One thing *thou* lackest."

From the poor soul, who was taken in sin, He turned to her accusers, those Pharisees, and accused them with the words, "Let him that is without sin among you cast the first stone." To the poor woman He said, "Go and sin no more. *Thy* sins are forgiven thee."

When they would catch Him to betray with their subtle philosophy, He replied, "Render unto Cæsar the things that are Cæsar's, render unto God the things that are God's."

When He dealt even with death, the greatest enemy of all, He said to that stricken girl, "Maiden, arise." To the only son of the widow at Nain, "Young man, I say unto thee, Arise"; to the *mother*, "Weep not. . . . And he delivered him to his mother." To the dear friend of His youth He spoke, "Lazarus, come forth." When Jesus sent out the seventy, two by two, as missionaries, He sounded again the personal note of reaching others.

Just before His death, as He brake bread with His apostles, He spoke, with deep insight, to Judas and told him to do his work. He predicted Peter's denial to Peter himself.

After His resurrection, this same personal touch was evidenced repeatedly. "Did not our hearts burn within us when he talked with us in the way?" In the breaking of bread at Emmaus He was recognized. They *knew* Him. Even at the tomb, Mary recognized her Lord, after having supposed Him to be the gardener, when He called *her* by name. When the eleven had gone away into Galilee, unto the mountain where Jesus had appointed them, He came and spake to them,

"All power is given unto me, in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway." The *individual* relationship of Christ to men was His initial method. Generations ago several books were written on the "table talk of Jesus."

Mark records, "Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you *to become fishers of men.*"

There can be no doubt that this method developed increasingly in the early days of the Church. The Book of Acts is filled with it. Religious questions and controversies were alive then, as they ever have been. When they were assembled together, "they asked him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?" He replied, "It is not for you to know the times or the season . . ." He revealed the truth to them, and added that they "would receive power after the Holy Spirit had come upon them," and would be witnesses unto Him from Jerusalem to the ends of the earth.

The day of Pentecost followed. They were all filled with the Holy Spirit and testified to the wonderful words and works of God. Peter's testimony rang out clearly, "Whosoever shall call on the name of the Lord shall be saved." His message was that of repentance. So great was his power, three thousand were added to the Church.

Then we have the experience of Peter and John entering the temple, the healing of the lame man, and his

conversion, and Peter's *personal* effort, "Such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." And then he took the poor fellow by the right hand and lifted him up. Through his healing and conversion the multitude wondered, and Peter had his chance to preach. "Repent ye, therefore, and be converted, that your sins may be blotted out. . . . Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away *every one* of you from his iniquities." Then *five* thousand were converted. And we read, "Peter, filled with the Holy Ghost, said unto them . . . Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Charging that they refrain from speaking in His name and saying such words, Peter boldly replied, "We cannot but speak the things which we have seen and heard."

Then corruption crept in, as through Ananias and Sapphira. This insincerity was dealt with dramatically and individually. After Stephen's thrilling sermon, resulting in his martyrdom, we have the persecutions and the scattering of the church.

The story of Philip and his Samaritan mission illustrates remarkably the method of the Early Church. Powerful as a preacher, convincing in his analysis, clarity, discrimination, even as Stephen had been, the people, we read, "with one accord gave heed to the things which Philip spake." And then, in the midst of this unheard of revival, in this despised and wretched field of labor, where great joy had come to multitudes, the Angel of the Lord caught Philip away, down to Gaza, in the very desert, and he went.

Then there was the coming of the Ethiopian eunuch,

a man of great authority under Candace, as he returned and read in his chariot from Esaias. God's leadership sent Philip directly to him—" the Spirit said unto Philip, Go near and join thyself to this chariot. And Philip *ran* thither." The eunuch answered Philip's question, " Do you understand what you read? " with " How can I, except *some man* shall guide me? " Then Philip's winning him to Christ, and " What doth hinder me to be baptized? " The simple creed, " If thou believest with all thy heart, thou mayest." And he answered and said, " I believe that Jesus Christ is the Son of God." The standing of the chariot and going down into the water, and the baptism followed. The spirit of God then caught away Philip, and the Ethiopian went on his way rejoicing. Then not a word of Philip for twenty-five years, until Paul, in one of his missionary journeys, found him preaching in Cæsaræa, where he had won his own family, four daughters, to Christ, in that sinful generation. We read Paul found his " four daughters prophesying."

The peculiar providence, spiritual guidance, which directly led Philip away from that unparalleled revival in Samaria, down into the desert, resulting in the conversion of the Ethiopian eunuch, has vast resources for consideration and for the imagination. The prophecies of the Old Testament, no doubt, had been translated, even in a fragmentary way, and had reached some sections of the dark continent, especially the more intellectual forces, centering in and emanating from Alexandria. But perhaps through this single conversion of the eunuch, the Spirit of God, through Philip, may have reached to unknown tribes and communities. It is interesting to read in the life of David Livingstone, in his personal letters and exploits, reference

to the knowledge he found among the black men of Africa of " a man who had died for them on a cross in the north country."

And then the thrilling conversion of Paul on the Damascus highway, " Saul, Saul, why persecutest thou me? Who art thou, Lord? . . . I am Jesus, whom thou persecutest. . . . Lord, what wilt thou for me to do? "

And so on through those early days, before the Church itself was organized, there were these immediate personal relationships. The many personal interviews of Paul, none more dramatic and interesting than that with Onesimus; the runaway Phrygian slave from the home of Philemon in Colosse. Philemon and his son, Archippus, and his wife, Apphia, and the church in their home—all this showing the personal direct method of men in those early days.

This merchant prince from Phrygian Colosse was undoubtedly on a business or pleasure trip to Ephesus when he probably heard Paul preaching in a forum or in some public spot, and was attracted, together with his son, by the content and earnestness of Paul's speech. Anyway, we know it was through Paul's personal influence and work that Philemon was won to Christ. And his religion was so vital and sincere that he took it home with him, and the church in Colosse was established in his home. Undoubtedly this is but a single illustration of our subject of reaching men individually. The Patristic writers tell of an Onesimus who became a bishop in the Early Church. We may surmise it was this man who was won to Christ when a runaway slave in Rome.

Then practical James closed his epistle with the words, " Brethren, if any of you do err from the truth,

and one convert him; let him know, that he which convertest the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

John the beloved, in the closing words of his Revelation, "And the Spirit of the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever* will, let him take the water of life freely."

The Church, following the immediate days of the apostles, could have grown in no other way save by this personal method of individual conversation and invitation. Public gatherings were prohibited. Those years and decades and immediate centuries that followed gave us the catacombs. Men were hounded from highway to alley, from alley to cave, molested everywhere. But the Spirit of God grew mightily. As the persecutions intensified, the testimonies increased. Truly, "the blood of the martyrs was the seed of the church." Raving emperor and crazed persecutor could not quiet the tongue of Christian testimony, nor silence the word of the redemption. They gloried in persecution. They defied ruler and executor. But "the word of God grew mightily."

The post-apostolic age has been considered one of the simplest and purest in the history of the church. Marked individual leaders were few. Men of original gift were almost unknown. We read, "The vast majority of the early converts were men of low ranks and their numbers are concealed by their obscurity, until they became too powerful to dread persecution." As Dean Waddington wrote, "Up to the middle of the second century, they could scarcely discover among their thousands one learned man." Then we read in

MacGilvray's *History of John Chrysostom* (John of the Golden Mouth):

"But from the beginning of the *third* century down to the middle of the fifth, group after group of bright morning stars came forth in rapid succession, heralded by Origen in the East, by Tertullian and Cyprian in the West, until the whole breadth of the ecclesiastical horizon was crowned with these burning and shining lights. Eusebius, Hilary, Athanasius, Basil, the three Gregories, Ambrose, Chrysostom, Jerome, Augustine—such is but a mere selection from the roll of great names which grace the annals of that period."

These men were great preachers and great theologians, but they were men who followed the Master's one commission, the preaching of the Word, the winning of men individually.

The women of that period, the mothers of these men, were remarkable in their personal and home training, which led the pagan leader to exclaim, "What wives these Christians have!"

Those of you who have read Lloyd Douglas' recent and popular book, *The Robe* (and every minister should have read that book most carefully—I have read it twice), will recall how through all its pages and narrative this personal work and individual conversion ran. In fact, there was no other means of communication existent or known then save preaching.

Even group gatherings of the smallest types were in jeopardy. Clandestine methods were forced upon believers. And still "the word grew mightily."

The history of the Early Church not only is recorded in the Book of Acts, but through all the secular records we have through the patristic writers, and they evidence the universal practice of personal testimony and

individual effort. A man's need was a sufficient reason for the approach of the early apostles. In the ninth chapter of Acts we read that " when Paul came to Jerusalem the disciples were afraid of him and believed not in him until *Barnabas individually took him* to them and vouched for him." In the same chapter we read also that Peter came down to the saints at Lydda, and there found bedridden Æneas, for eight years sick with the palsy. He approached him and said, " Æneas, Jesus Christ maketh thee whole. Arise and make thy bed." The result of this personal action, the Scripture says, was that " all that dwelt in Lydda and Saron saw him, and turned to the Lord."

The same thing applies to Joppa, near Lydda: Peter's calling to life of Dorcas, the woman who was full of good works and honest deeds. Upon Peter's arrival, after two men had come for him, he went into the house of mourning, where the very garments of Dorcas were on exhibit, and putting the people all forth, turned to Dorcas' body, and said, " Tabitha, arise " (for Tabitha was called Dorcas). And we read that " when she saw Peter, she sat up." It became known throughout the whole section and many believed in the Lord.

Then, in the tenth chapter of Acts, we read that Cornelius, the centurion of the Italian band, " a devout man and one that feared God with all his house " was approached definitely in a vision and told to send for Peter. Upon Peter's arrival, Cornelius spoke to a large group in his house, saying, " Immediately, therefore, I sent to thee; and thou hast well done that thou hast come. Now, therefore, we are all here present before God to hear all things that are commanded thee of God." Then Peter preached with great power. This

was the occasion of the opening of the Gentile world to the preaching of Christ.

But persecution had begun in earnest. James, the brother of John, had been slain with the sword, Stephen had been martyred, and the authorities were striving to take Peter. The persecutions pursued by Paul, intense and far-reaching, were largely silenced temporarily by his conversion; and for a time, no doubt, the transformation of this young and fiery leader stilled the people, but only temporarily.

We then have the full and continued journeys and travelings of Saint Paul, and his many associations among the apostles and leaders in the Early Church. Although preaching was becoming an aggressive power, undoubtedly *personal work* and word had very much to do with the extension of the Gospel in those formative days. As it had been Christ's method, so it became the method of His followers. Home conversations were designated and suggested constantly, and the influence of Christian women grew in the Early Church. The Bible was studied and the scriptures affected the life in the home. Christian mothers trained their children, and although much of the preaching and teaching of the word must have come from the direct preaching of those early disciples and their colleagues, it was valued all the more. No doubt, the preaching of the day had intense directness and convincing power. Such was the very reflex influence of martyrdom. The best material comes out of white heat. The gold was melted from the ore in the furnace of affliction, the iron was hardened into steel. When the acceptance of Christ meant a courage and heroism which could face the roar of the lion and the growl of the tiger or the fierceness of the fagot flame, it was valued as the rarest gems are valued.

Frivolity fled in the presence of such serious and personal consideration.

As the years went on, many sought the seclusion, the protection, and the devotion of asceticism. Thus young Chrysostom and his colleagues were men of the desert. They knelt on the bare rocks outside of their caves and took of their rough food as they needed it to keep alive their emaciated bodies. Near-by Antioch had its great sanctuary and great preaching, but the Spirit of God was kept alive by the individual method of instruction.

From mother to son the truth came down. Anthusa, Chrysostom's mother, resolved to give the boy the best education the time afforded. This classic background and rare instruction prepared the way for that future development which yielded, with all its enthusiasm, to the personal message of the Cross. There is an interesting story which is associated with his early life of asceticism, which is worthy of attention. It is said that one day, when he was walking through a crowded portion of Antioch, a little child, wan and emaciated, grasped Chrysostom's thin hand and looked up into his face, begging for bread. His heart was touched and he asked himself, "Are there such children as this in my city of Antioch, and I out on the desert spending my time and life and strength in the mere repetition of prayers? Are souls such as this wasting away in bodies, suffering in hunger?" It is said that under the impulse of such emotion he approached the Bishop of Antioch to let him preach the following Sunday. Crowds listened, for it was noised about that John Chrysostom of the Golden Mouth was to speak, and before the great throng he so poured out his soul for Christianity that he touched the hearts of his hearers. Whether this incident be actually true is not im-

portant, but there is enough truth in it, no doubt, to call forth the statement that social service is not an inclination and impression of the modern day alone, but that the seers of this human relationship sprang from long ago; and that the personal work of the Early Church found its expression in duties of charity and love.

Indeed, Paul's letter to the Romans, especially the twelfth chapter, would reiterate this truth, and his treatise to the Corinthian Church in the unmatched chapter on charity, the thirteenth, makes it more vital. "Love suffereth long, and is kind; love envieth not; love vaunteth not *itself*, is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

Sometimes, in modern days, there seems to be a conflict between evangelism and social Christianity; but they are complements. One cannot exist in its purity without the other. The purpose of evangelism is not, and never has been, simply to add to the numbers of the roll of the church, to enumerate statistics, but rather to create the life in Christ, which will serve the people in serving Him.

"I am among you as one that serveth." The One who gave Himself a Redeemer for the world was One who said, "Do unto others as you would that others should do to you." Much has been written in recent years along this very line; and some would swing us into the consideration of social service as if it were entangled with group salvation. But the thought is erroneous and dangerous. There should be no conflict.

The reaching of men for Christ was the reaching of men to win others, and the method whereby this may be accomplished is secondary to the actual doing of the work. We know that hand-picked fruit is always the best. The windfalls in the orange groves of California and Florida are not as marketable as the hand-picked fruit. They do not stand the test of transportation.

In the crude and cruel days and years which Jesus of Nazareth faced, and which immediately followed His career on earth, the word of the new faith was the seed that fell by the wayside, or among the rocks, or amid the choking thorns, or on the good ground. But that seed was *the word* and it was spread from mouth to ear, and from soul to soul, until it was heard in Rome as well as in Palestine, in Spain as well as in Italy, until it crossed the Alps and the Channel, and was heard in Britain. For the early Christians had called across the Hellespont, "Come over into Macedonia, and help us." And men went afar, preaching the gospel. But the time and place of that preaching were usually afforded, as when Peter preached in the temple, through the personal contact of one soul with another.

Although the persuasion through the gift of eloquence and oratory and that great school of rhetoricians mightily enhanced the power of the preached word, there is no question that the Church grew largely through the individual approach of men, one to another. The influence of the home, the training of the child, and the matchless persuasive power of the Scripture itself, even these strengthened individual effort, limited as it was in its distribution and accessibility. *Viva voce*—mouth to ear, ear to mouth

—individual to individual, were the great unseen but progressing forces of those early centuries. Men in the Early Church had become fishers of men. Individuals won individuals, and no matter what ability, equipment, or organization we may have developed through the centuries, nothing can supplant the individual application of the gospel to individuals. The cry of John the Baptist to every generation, "Behold the Lamb of God, who taketh away the sin of the world," still holds, and the action of Andrew when he brought his brother to Jesus, and the reply of Philip to Nathanael, " Come and see," still show the course to be followed.

In the life of that saintly soul and matchless defender of the faith, Richard Baxter, of three centuries ago, we read:

" His life was occupied, too, in active labors. In camps and at court, in his parish and in prison, at home and abroad, his efforts were unremitting and often successful. . . . The conviction that his time would be short urged him to prosecute his labors with unwearied assiduity. Love to immortal souls, too, exerted its powerful influence. This ' love to the souls of men,' says Dr. Bates, ' was the peculiar character of his spirit. In this he imitated and honored our Saviour, who prayed, died, and lives for the salvation of souls. All his natural and supernatural endowments were subservient to that blessed end. It was his meat and drink, the life and joy of his life to do good to souls.' . . . Fidelity to his Divine Master and to his cause was conspicuous in all his engagements. He tendered his advice, or administered his reproofs with equal faithfulness, whether in court or camp; to the king or to the protector; before parliament or his parishioners; in his conversation or his correspondence. He could not suffer sin upon his neighbor; and whatever he conceived would be for the benefit of those concerned, that he faithfully, and without compromise, administered.

In his preaching he 'shunned not to declare the whole counsel of God.' . . . His life was a practical sermon, a drawing example."

We may well quote here the words of J. G. Holland, from "The Learned Professions":

A PASTOR

He knows but Jesus Christ, the crucified.
Ah, little recks the worldling of the worth
Of such a man as this upon the earth!
Who gives himself—his all—to make men wise
In doctrines which his life exemplifies.
The years pass on, and a great multitude
Still find in him a character whose light
Shines round him like a candle in the night;
And recognize a presence so benign
That to the godless even it seems divine.
He bears his people's love within his heart,
And envies no man, whatsoe'er his part.
His church's record grows, and grows again,
With names of saintly women-folks and men,
And many a worldling, many a wayward youth,
He counts among the trophies of his truth.
Oh, happy man! There is no man like thee,
Worn out in service of humanity,
And dead at last, 'mid universal tears,—
Thy name a fragrance in the speaker's breath,
And thy divine example life in death.

"Follow me, and I will make you to become *fishers of men.*"

II

THE EVANGELISTIC APPEAL OF TODAY

In his book concerning the ministry Professor John Oman, the great prince of Westminster College in Cambridge, said:

"Our business is not with those who are born preachers. Should you be thus endowed, you need not confer with flesh and blood; though, considering the danger of approbation, possibly of adulation, to which this may expose you, a short time in Arabia might be well spent. We do not profess to produce the man who mounts up with wings as eagles. On the contrary, we have to take great care not to clip his pinions. All we can hope to do much for is the man who can walk for a long day and not faint. . . .

"No discourse is really edifying unless all of it is concerned with stirring the heart and touching the conscience and moving the will, and the final word should be to clench the nail which the whole has been fastening in a sure place; and not a closing tap, which if it will be anything will only help to drive it out—the only safety is not in trying to impress at all, but in seeking only to persuade men by enabling them to see the Truth and Right for themselves. Yes, even in this, you will find deliverance only as it is by faith in the power of Truth and Right to be its own witness, and not in your gift of persuasion. The greatest work of faith which ever helped to make a better world was committed to a handful of disciples, not very learned, not supremely able, not very courageous; but men of faith by a vision of God's rule they had seen in their Lord. . . .

"Uttering commonplaces, sanctimoniously, or even piously; rhetorically or even eloquently, is obscuring the

truth—not manifesting it. Speaking about religion by mere reiteration, even on essentials, does not embody it. . . . Garrick speaks of the actor delivering his fables as if they were the truth, and the preacher delivering his truths as if they were fable."

No faith can be stronger than the personal impress it makes upon its recipients. No preacher is effective who does not preach with conviction. Sentences and platitudes, no matter how beautiful, may tickle the ear, gratify the fancy of hearers. Even congregations may take pride in the intellect and gifts of their preacher; but this is not oration—it is declamation. Using the old classical illustration—Cicero may fascinate his hearers, but after hearing Demosthenes, men said, "Let us go and fight Philip."

There is *always* a new day and always there are changing conditions, but it is the old gospel, in varied presentation, which attracts. The cry, "Tell me the old, old story," must be linked to the vital testimony, "I love to tell the story," if men are to be won to Christ. The preaching of an easy gospel has never vitalized truth nor changed communities. No matter how adaptable we may be; no matter how much in sympathy with a strange and changing environment; even if we show a youthful interpretation, utilizing a modern philosophy in our reasoning, it is only as we "let all the soul within us for the truth's sake go abroad" that we can "strike and let every nerve and sinew tell on ages and tell for God." The evangelistic appeal must come from *within*. It does not result from an outward demand or zeal. There must be the energizing thought in our very word—"we cannot but speak the things which we have seen and heard." As

we stated in the previous lecture, this was the convincing, convicting power of the apostles and their followers of the Early Church.

"Come and hear our pastor," said a youth on the street to his fellow. "He's *got something* and we need it. But if you come," he added, "he'll get you, for he's got Jesus Christ and he's putting Him into other men."

The story of the two businessmen who went to hear Beecher preach one Sunday morning, in Brooklyn, may be trite, but it is worth repeating. At dinner they discussed the sermon and subject, and both agreed that it was the most remarkable pulpit address they had ever heard, scintillating with the gift of eloquence, personality, and brilliancy of the renowned preacher. Before going to the evening service, they met at supper. One said, "I am going to hear him again tonight." The other said, "I am going over to hear Theodore Cuyler." They met again at breakfast, and the Beecher enthusiast stated, "Well, I heard him again and he was just as magnificent as he was in the morning, if not more so. How about your man?" "Well," said his companion, "I cannot say much about the sermon or even the subject, but I went back to my room and fell on my knees and asked God to forgive my sins, pledging that I would be a better man, and give a new allegiance to Jesus Christ." This illustration in itself is illuminating, but we cannot treat it merely as an illustration. If true to life, it should lead us to ask not who was the greater man, but who had the more vital message? The question to decide is not whether one is to be a preacher but what and whom is he to preach? This is the demand of the hour just as much as it ever has been.

The evangelistic appeal is more than a type-preaching. Evangelism is living, flaming truth, which is combustible, which charges men with a message which has in it the electric power that flashes—and which also warms and enlightens. It is not only rhetorical thinking, it is words of truth which inflame. To say that such preaching is untimely, unexpected, reactionary, is to evade the question and to negate the facts and influence of the history of the Church. Every age has seemed to be distinctive from previous ages. Men have *always* said, "These things could not be today." The sneer of the hour has frightened many a weakling and reduced many to the ranks of Faintheart. Spurgeon, although a sensitive man, used to say that he forgot the curled lip of criticism when he came in contact with the cruel slavery of sin. Moody had to live through for years the ridiculing criticism of those who were only satisfied with the purest English style. Gipsy Smith saw the finger of scorn pointed at him as it labeled him a "gipsy," but a great man of English letters answered the rebuff by heralding him "the clear, bell-like voice of English simplicity," comparing his diction to that of John Bright.

But, irrespective of this, the message of the hour must be carefully chosen if it is to have the appeal *for our day. First,* that appeal must come from the *heart* —"thou shalt love the Lord thy God with all thy *heart,* thy mind, thy strength, thy soul." The *heart* comes first. We have been afraid of emotionalism in the Presbyterian Church, as well as in some other denominations. Why should we not recognize that the best in scholarship and the *highest* in thinking may have a *throb* in the voice rather than a moan? Why should we let excellency of speech and clarity of intellect

dissuade us from the genuine feeling of the heart? Not *mere* emotionalism, but *true* emotionalism; not emotionalism for emotionalism's sake; not moving power for its dramatic effect; but putting the very soul into the voice, the phrase, the emphasis, the eye; burned up with a great passion, aglow with the fire of " a burning bush "; a *faith*-filled life from a prayer-filled soul, facing with Elijah a Mount Carmel. What did the Saviour say when He chose His text at Nazareth? " The Spirit of the Lord *is upon me,* because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken heart; to proclaim liberty to the captives, and the opening of the prison to them that are bound. . . ."

Sometimes, when I have been about to enter my pulpit, after coming directly from the small prayer circle of elders and from a prayer with the choir, I have felt utterly incapable of presenting the message of the morning, no matter how carefully it had been prepared. And I have made this silent prayer within the shrine of my own soul, " O, Lord, give me *heart.* Let men see the love of God for the world this morning. Help me to give the true emotion of my soul to the Truth and Word. ' Speak to me that I may speak.' ' Open thou my lips that my mouth may show forth thy praise.' May there be the ' tongue of fire.' "

We of our own mother church are too much afraid to show our hearts, and we become professional. What convinces the world if it is not the heart? Is there a lass here who would want a man to indulge in fine phrase-making while proposing partnership for life, the establishment of a home, as if he *knew how* to propose? It is not a matter of experience or form. No one would be impressed by the mere word or manner of expres-

sion, unless the heart revealed itself. If we felt more definitely what the vital issues of life and the terrible separations of death mean, if we could distinguish between the quick and the dead, we would make our evangel a preaching from the very heart.

I paraphrase from Robert Nicholl of the *British Weekly,* that eminent writer who knew his fellow men so well. In his youth he used to say, "I always feel some hesitancy in addressing ministers, but I go with fear and trembling before a group of theological students, for, somehow, they so often seem to miss in their training the true note of emotionalism, the spirit of heart devotion, the accent of the soul, in presenting the message.

As an illustration of what I mean, let me recall to you an experience in New Haven many years ago, when I was on a special mission to the student group at Yale. The wise secretary, a recent graduate, told me of an incident which had just happened there. One of their prominent missionaries had returned from China and had spoken with enthusiasm to a large group of students on the advantages of missionary service in that somewhat benighted land. He had pictured, also, many of the glories of that historic country and many of the opportunities which came to the missionary. He told them of the dynasties, of the privileges which would be theirs of studying that great nation, of the courtesies which would be extended by those of the upper class—and these only among many of the vast experiences which would come to the missionary and teacher. But the secretary said that after that instructive and inspiring address not a single Yale man signed the Student Volunteer cards or showed a desire to follow in the missionary's steps.

However, a few weeks later, he said, a little chap who had been coxswain on the Yale crew years before, and who had been injured when a missionary in China, related the terrible hardships which many of the missionaries had experienced. This lad had been through the Boxer movement and had been almost fatally injured—his whole side seemed somewhat paralyzed. He was bent and lame, and his hands were crippled. He told those students of the hardships they would undergo, what sufferings they would probably meet, of the discouragements, of the very real danger in presenting the cause of Christ; of how he himself had suffered in the Boxer uprising. Like Paul of old, he revealed to them that he "bore in his body the marks of the Lord Jesus." It was a brief but impressive appeal—his soul was in it, his heart was speaking, his very nature throbbed. After his address, my informant told me, a dozen Yale men immediately stepped up and signed cards, and the influence of that address was still going on and men were still volunteering as missionaries.

Why? The presentation of the first man was, without question, the stronger, from every human and literary and eloquent standpoint; but the second man made the students feel *his very heart beat!* His very soul was emotionalized. He let "all the soul within him, for the truth's sake, go abroad." That is what I mean.

Secondly, the evangelistic message must be sincere, real, actual, if it is to be convincing. How quickly a college crowd will discover whether a man is preaching a sermon or delivering a message—whether he *feels* that he has to say something, or has *something to say*. Once, when I was preaching at Harvard, I felt a sense of separateness from the group which I was to face,

until a great, warm-hearted senior member of the faculty came in to see me just before I entered the pulpit. Putting his hand on my shoulder, he said, "Young man, we want you to preach with all the sincerity of your soul. Don't be afraid of the academic or differing environment. Old Cambridge wants men to preach in Appleton Chapel who *believe sincerely* in what they say. We may differ from them, but we love sincerity, and this group would rather differ intensely than agree conveniently." These were not his exact words, but they are the substance of them. He never knew what his message meant to me.

I will quote from a young man who heard Maltbie D. Babcock preach in Appleton Chapel at Harvard University. In *The Forum* of January 25, 1898, he wrote:

"Knowing that it was his first visit to Harvard and knowing him as a Syracuse graduate and that he gave the Alumni Oration in Crouse Hall in '95, I went down to Appleton to hear him. Before the hymn or scripture lesson was finished, the speaker had produced a favorable impresson on the audience. Standing in the high Puritan pulpit, overlooking a church of pillars, galleries, and high-backed seats full of Harvard men, he looked in his robe not unlike a clergyman of the Church of England. No fire, however, was lacking in voice or manner. He went straight to his subject. 'Every man is an individual with a work . . . not learning for learning's sake, or truth for truth's sake, but self-culture for self-consecration, self-ministry for service.' Clear, modulated voice, pungent argument, and strenuous earnestness, relieved at times by the light touch of humor, waked up that audience as Harvard audiences seldom are awakened. After his sermon was over, and as the great organ was playing the postlude, I heard a man saying to his neighbor, 'I've been studying for learning's sake, but I believe he is right.' The

next day I saw several that believed he was right and the whole college has been talking of it ever since."

And why? Every man knew Babcock's downright sincerity. *It was real.*

I have had a close friend for thirty years in the present chaplain at our Bridewell in Chicago. He was converted when a young man from a reckless rowdyism. Once he was a drinking bartender. He has been in our city of Chicago a great soul-winning power with the men behind the bars. In fact, before he was converted he was so low that, as he used to say, "he had to reach up to touch bottom." But he has *one expression* that is almost pre-eminent in his vocabulary. When he speaks, when he prays, he uses the words, "We thank thee, O Lord, this thing is *real.*"

Third, the evangelistic message of the ministry of today, especially of the pastor, must have in it the evidence of *thought, study,* and *faithful* preparation. In other words, eloquence and fervor cannot take the place of clarity and thought and knowledge of one's subject. The preacher who has evangelistic power, who speaks convincingly, who builds into the faith and upon the foundation of Biblical truth, must *know* what he is talking about, and evidence of it ought to be terse, clear, scholarly, truthful, and discriminating. "*Study* to show thyself approved unto God" was never so great a requisite as at the present hour. The *public* are informed as never before. Means and methods of giving knowledge are multiplied and universally acceptable. All forms of publication are within reach, and *grasp,* and understanding of people of all ages—the daily, the weekly, the monthly. Specialized studies, information, explanation, exposition, are available in

every office and home as well as on the lecture platform and in the pulpit. The radio is millions strong and facts are simply a matter of pressing a button or turning a screw. The radio has also done much to shorten, clarify, and simplify statement. The long periodic sentence is cut up into staccato movement that attracts attention and vitalizes. The day of long preaching is past. The man who cannot contain his utterance within the given space allotted to him, who has not selective and discriminating common sense, will not meet the present-day requirement. It takes more brains to epitomize than it does to write articles for the encyclopedia. Studdert Kennedy used to say that the man who could not speak to London in ten minutes had lost his grip on thinking youth. His brief sermons crowded the aisles and formed a line outside St. Martin's in the Fields.

Lincoln's Gettysburg speech has not been surpassed in its content or influence by the orations of the ages. Demosthenes may have held men for four hours in his great Philippics, but that was in the days before railroad trains, air flights, telephones, and radios. He would have had to simplify, and select, if he had had to spur men to go and fight Hitler instead of Philip.

Some of our mechanics tell us that the precise mechanism of today is measured in hair-breadth exactness, even to the thousandth of an inch. Such things were unknown in past generations. The minister who is to sound the note of present-day evangelism must be keen and alert, thoughtful, and studious, careful and exact in the presentation of truth, in exactness of his illustration, in his loyalty to fact, in his knowledge of his subject, in his directness of utterance. The man who is verbose is tiring; the man who is noisy, wearisome;

the man who substitutes gestures, rhetoric, or oratory for intelligence is exasperating, to some nauseating; the man who can think upon his feet and think straight, and think short, and think clear, is the man to whom men listen, to whom they revert. They will convert, convict, and control.

Past standards in speaking are falling. New requirements are demanded and expected from those who are to be and are becoming leaders. It isn't enough today to be well-read, one must be a student of one's self and most rigid in personal examination before his message is presented to the public. It isn't enough to give a quotation—it must be an apt quotation; it isn't enough to give an illustration—one must have the *best illustration;* it is not enough to know art—but one is to be artistic enough to select art aright. Of course, this is not true universally, but the percentage of intelligent, thoughtful men and women far surpasses that of any other age. This is especially true in our own country and increasingly so even in lands where educational privileges are still negligible. When I was traveling in Japan and the cities of the Orient, nothing impressed me more than to see the eagerness with which bookstalls were crowded. And since that time an almost incredible advance has been made. As we in America have been forced into leadership in so many lines of activity, so are educational standards of today demanding a gospel presentation which is universally studious and thoughtful. War conditions added intensity to this fact. But the old gospel holds, and even if clothed in new garments it must have the light and Christ within. It takes more brains to express old and vital truth in a new, attractive and adapted form

than it does to evidence that one is acquainted with the language of the ancients.

The real meaning and benefit of classical training is to understand old truth and present it in *new* and *vital* form. The newer languages are built up of the old languages. That is why a Latin student can conquer Spanish or French so easily. The best *mental* work we can do must serve the present day with the evangel of Christ. When Auguste Picard went up first in his aluminum gondola, he was asked why he so loved the stratosphere. His reply is enlightening, " I find there vision, distance, clarity, calm." As ministers, we should have all these, especially clarity.

Again, I wish to emphasize the fact that the evangel must be *Biblical.* We cannot get away from the *Word of God* if we are to preach the gospel of Jesus Christ with power. The evangelical truth must be Biblical truth. Men of one book make strongest preachers and ever will. A modern writer says, " I welcome with my whole heart and soul everything that establishes, strengthens, and settles faith in the Bible as God's Word." The need of the hour, for Twentieth Century Christians, is to come out of the mists and the uncertainties and unbelief into a faith in the Bible, a faith which is a dominating conviction of the Bible's authority and verity as the living Word of the living God. As the Scotch professor put it, " Believe your beliefs and doubt your doubts! Do not doubt your beliefs or believe your doubts." The youth on a thousand battlefields have been reading the New Testament as men have never read it before in time of war. Millions of copies in hundreds of languages and tongues are now being circulated around the whole world in unparalleled abundance. Men are crying out, " Lord, to whom can

we go? Thou hast the words of eternal life." It is still the best seller of all the books of present and past ages. The greatest of modern scientists are reading the Bible today and studying it, and it is being made plainer than ever to the child in the nursery. Newton and Faraday, Gladstone and Lincoln, Woodrow Wilson and Theodore Roosevelt testified to its greatness. It is a mine for every preacher, a mine from which the rarest mineral of truth may still be taken—the mineral that has the power of radium to heat, to heal, to save!

President Franklin Roosevelt, in a most remarkable address, called us as a people to study the Bible between Thanksgiving and Christmas, in these words:

"To the end that we may bear more earnest witness to our gratitude to Almighty God, I suggest a nation-wide reading of the Holy Scriptures during the period from Thanksgiving to Christmas, that every man of every creed go to his own version of the Scriptures for a renewed and strengthened contact with the eternal truths and majestic principles which have inspired such measure of true greatness as this nation has achieved."

The Word of God from Genesis to Revelation is filled with the message of the evangel which has arrived in Jesus Christ and which testifies of Him from the days and writings of the gospel. The Pauline and other epistles enhance its value and admonition, to which youth responds and responds. The evangel of the present must today base itself upon this rock: "I know whom I have believed." "I am not ashamed of the gospel of Christ." "Woe be to me if I preach not the gospel." "He that converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." "Go ye into all the world and

teach all nations," yes, " and preach the gospel." These are the admonitions of the Word of God, and we as evangelistic preachers of today must preach the Word if we are to be " instant in season and out of season."

Again, the true evangel must be more than from the *heart* and *sincere* and *studious* and *Biblical;* it must evidence *spiritual* power. What is this? I do not know. You do not know. It can no more be defined than *personality* can be defined. Neither can it be confined—it may be refined. But it is God speaking through man. It is the " not by might nor by power [ism]," but it is the " by My Spirit [ism] "—it is God speaking through man. It is not only a John Know causing a Scottish nation to tremble—it is the preaching of a Robert MacCheyne, who leaned over his pulpit, his eyes burning into the souls of his hearers, giving them something which warmed and lightened, which melted and glowed. We are not theorizing, we are speaking the truth of Divine writ in the very language of scripture. " Ye shall receive *power* when the Holy Spirit is come unto you." Are we afraid of God's spirit? Have we forgotten there is a Spirit of God? Has the age become materialized and framed in its own modern furniture? We cannot understand it, neither can we understand the radio, that is, most of us cannot. We do not know the mystery of that which science is not only defining but evidencing to us today. We are " stewards," not of the understandings but of " the mysteries of God." We are living in a time when things are being done that were not only considered incredible, but were intelligently ridiculed less than half a century ago. If you doubt this, consider your own mighty bridges here in San Francisco.

I can recall when our scientific papers asserted that although the Wright brothers were interesting, flying would never become practical or generally useful.

Why do we evade or overlook the power of God's Spirit? He says, "Ye shall receive *power*." He says, "When he, the Spirit of truth, is come, he *shall guide* you into all truth. He shall not speak of himself." His mission was to evangelize in the name of Christ. God's command from those early days holds—"Go ye into all the world and teach all nations and lo, I am with you always."

Yes, the burning heart, the uncompromising sincerity, knowledge, the Bible, God's Holy Spirit, are the means of the proclamation and essential of the evangel which makes *fishers of men.*

Let me illustrate what I have tried to say. A few summers ago, when preaching in the Central Presbyterian Church of Denver, in Colorado, I gave a very simple, but heart-searching sermon on one of the parables of our Lord in which I presented the claims of Christ very directly and personally, calling attention to the need of the hour, and avowed loyalty to Jesus Christ in creed, in life, and in testimony.

After the sermon, among others, three young men came up and asked to see me a few minutes. I did not recognize them, but, in substance, this is what was said to me:

"Dr. Stone, you preached in Princeton last year, and I have just been talking with my friends here, who were in Princeton that morning. We remember your sermon. It was on the meaning of life, the opportunity of life, the future of life. It was analytic and clear—we could recall the outline. But why didn't you preach to us boys at college the way you preached to us today? We were hungry for it.

We hear of the philosophy and theory of Truth every day in the lectures. We have constantly before us the knowledge, the logic, the outline of Truth, but what we need most is the *soul* of it, the heart aflame with that Truth. I am sure all felt it today. Why cannot the men who come, presenting us with such Truth at college, give us what you gave us today? We are almost inclined to say, 'Why did *you* not give it last year, and won't you give it when you speak to us next?' We are going out from the service today with a new purpose, with a new motive, with a different consecration. *God* was here, and we want to thank you."

Here is another illustration. Some years ago I was preaching at the Convocation at the University of Wisconsin at Madison. I had been studying and preaching the atonement—its meaning, its emphasis in Christianity, its place in history, its influence upon the world, its present application. When I chose this study, I knew that many of the student body of a great state university would differ with me on how the subject should be presented. Some would even question the wisdom of so direct a presentation. Some could not help but define it as narrow. Some would even call it sectarian, although there was nothing of a sectarian nature in it. I knew that some of the very officers and faculty of the institution would not be in sympathy with so definite a religious and spiritually-centered theme. Still, I held the attention of the entire group. No one went out. Men listened because, no doubt, they saw my heart was in what I presented.

After the service, I was entertained by some twenty or thirty younger members of the faculty at their club rooms. They were most courteous and cordial, some even going so far as to say my sermon had been unique. Others said my "address had been most interesting."

(I liked the word "sermon" better.) But for weeks afterwards I received constant communications from individuals on the campus, many of them of an extremely personal nature—some critical—but, in the large, appreciative and grateful.

But even a more remarkable fact was called to my attention. For over a week after my address, the university daily paper printed pros and cons from hearers —faculty and students, largely students. Those who took the ground that the sermon was too evangelical and too religious in its character were answered by men who claimed that that was what the youth of the nation needed. One man said that apparently a speaker "who says what he believes, and rationalizes his philosophy with emotionalism, earnestness and *spiritual power,* is not considered the right kind of a preacher," and added, "Personally I believe it is what the pulpit generally needs, and it is certainly what we need on the campus." Another said, "What is the use of a preacher who is not vitalized?" Another editorial was entitled, "Why Not Put Heart into Your Thinking and Let God be Heard?"

Anyway, it was worth the effort and the trouble to have stirred up on a great campus an argument about definite religious convictions, instead of simply being commended as a good rhetorician or a maker of epigrams. No, I believe men want "heart" and God, and I have taken much time to emphasize this section of our thinking.

"But," someone may say, "this might have happened a few years ago, but we are talking of *today.*" Well, then, here are several instances from present war camps.

For the past two years, prior to Easter season, in

response to our Presbyterian Board of War Activity, I have been speaking to men and women in uniform in the Southern Florida district, from West Palm Beach to Key West. Once in a bivouac camp, where all was camouflaged—where no light is permitted at night, not even the light of a cigarette—where men were either sleeping in the open or in small individual tents, they gathered at a rendezvous on Sunday evenings for a religious service. A couple of hundred men were present. I told them I knew that many of them would soon be overseas—*where,* we did not know—and that if ever men were facing the realities of life and death they were. And then, pouring out my heart, I appealed to them to devote their lives to Christ and to yield their wills to Him. I spoke clearly, but briefly, and with vital earnestness. I know my heart was in all that I said and that I felt the spirit of God. It was a rare opportunity, for few had been asked to speak to that group.

At the close of the service, I invited the young men who did not have them to come up and get Testaments, and said I would like to shake hands and have a personal word with any who desired. Half of that group came up. Over a hundred Testaments were given out. Many waited later for a word of personal conversation. I had prayer with several of them individually. Many a strong young fellow was in tears when we shook hands, and said, " You have changed my life tonight; God was here, thank you."

Here is another recent instance. It was in another tent camp, facing on the sea. They had just had their boxing bouts. After he had introduced me, I asked the chaplain for permission to stand just inside the boxing ring and speak from there, as the men could hear me

and those on the outskirts could see more clearly. Perhaps three hundred men were present—one-third seated in the sand at my feet, another third on benches, the rest standing in the rear. I spoke for twenty minutes. Not a man left. I presented the claims of Jesus Christ very definitely. I said frankly that, whether a man was a Roman Catholic or Protestant, those claims applied to him, no matter what his chosen denomination, and that if there were Jews present they might find Him in the God of Israel, and that Jesus was one of their own number. I illustrated specifically from the Gospel. I used the very words of Christ. I spoke with all my *heart*. I *vitalized* the Truth. At the request of the chaplain, cards were given out for the men to sign if they wished to dedicate or rededicate their lives to Christ. I told them that the chaplain and myself and an attendant chaplain (who was a retired colonel, and who had offered prayer) would stand at the end of the service to greet them individually; and that those who desired could hand the signed cards to one of us and that they would be properly used by the chaplain in charge. Over one hundred cards were signed. There was no pressure, but there was great heartiness in response. In all my experience I have never had men grasp my hand with more firmness and more crushingly than those young fellows.

Let me give one other recent instance. It was my pleasure, for many Sunday nights, to speak in the First Presbyterian Church at Miami to an audience which filled the church. Usually more than fifty per cent of the audience was made up of men and women in uniform, with sailors predominating, officers among them. Frequently their girl friends, wives, relatives, or sweethearts were beside them.

One night the pastor asked me to request the usher to distribute cards used by our War Service Committee. On one side the signers designated their allegiance to the church, or reaffirmed it; and on the other side, accepted Christ as their Saviour. Some thirty or thirty-five cards were signed and delivered to us as the people went out. The method was a new one to me, but hearts were touched. Nothing was over-emotionalized, nothing was unreal. The message had been clear, direct, logical, virile, and free from any semblance to the so-called "high-pressure" method—but the response was there, for God's Spirit *flamed* and *burned.*

Yes, I firmly believe that the evangelistic appeal of *today* is stronger than it ever has been. It does not depend on trite methods or an excess of feeling, but is an open, direct, fearless presentation of the Cross and its meaning to the world today. That appeal must not be overlooked. No analysis or theory of truth can become its substitute. "Woe be to me if I preach not the gospel" must be the guiding determination of the minister of the hour. For there is still no other name under heaven whereby man must be saved—and Jesus of Nazareth *now* passeth by.

When I was a boy there was an old hymn, so simple, so childlike, so commonplace, that I almost refrain from using it. And still, as I look back today, back over sixty years, nothing thrills me with a holy passion more than that simple song, which, if I am not mistaken, I first heard Mr. Sankey himself sing:

> "Into the tent where a gypsy boy lay,
> Dying alone at the close of the day,
> News of Salvation we carried; said he,
> 'Nobody ever has told it to me.'"

And then the refrain:

"Tell it again, tell it again,
Salvation's story repeat o'er and o'er,
Till none can say of the children of men,
'Nobody ever has told me before.'"

III

METHODS AND INVITATION

JOHN RUSKIN said, "Faithful prayer always applies correlative exercise." We read in Daniel, "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." In Ezekiel we read, "And the word of Jehovah came to Ezekiel saying, Be thou prepared, yea, prepare thyself, thou, and all thy companies that are assembled with thee."

The real task is to *adjust* the principles of evangelism to ourselves and to *our* field of service. This involves the matter of method. Granted that past methods of mass-evangelism through revival evangelistic services seem to be going out of favor, although no one knows what means God may use when His Spirit energizes the hearts and lives of men, the real work which we have before us, as ministers and missionaries, is to reach others.

Living ceases without generation, and human advancement depends upon reproduction. A church without evangelizing power ceases to live. What methods, then, are we to use to meet the conditions of today? They have changed and are changing rapidly. Especially is this true when the world is thinking of reconstruction, when many millions of youth, the finest in the world, are in abnormal activity and temporary relationships. Just what the methods of the immediate future may be, and how they may develop, we cannot prophesy. We must meet conditions as they come, and

adjust ourselves to them. Each of us faces the problem with varying and varied responsibilities. Books and pamphlets of instruction for guidance are more numerous than ever. Our own Presbyterian Board of National Missions, under its unit of Evangelism, has prepared an excellent leaflet, entitled "Evangelistic Booklets, Leaflets and Cards." Our Boards of Christian Education are making a thorough study of this whole subject in group and educational evangelism. This touches all types of parishes and Bible and Sunday schools. Our religious educational leaders have revived an interest in our important subject. Articles and booklets are constantly adding to this store of information. It is an ever-increasing interest.

Recent religious books treat of this whole subject,* and institutional and personal libraries afford far-reaching references. They are available.

I desire to call your attention to a method of evangelism with the practice of which I am familiar.

After going to the Fourth Church of Chicago, from the Brown Memorial Church of Baltimore, where I had been pastor for almost ten years, I took time for thoughtful introspection, as well as for inventory. Not so much interested in what had been accomplished, I studied where we had failed. Overlooking encouraging and complimentary words as to the past work, I tried to see some failures, and the reasons for such failures. Friends usually estimate work by what has been accomplished rather than by what has been omitted.

The estimate revealed that countless opportunities

* I especially commend Professor Douglas Clyde MacIntosh's book, just published, "Personal Religion." It is especially fair and clear in its discussion of the Oxford Group Movement. Also Dr. Powell's recent book, "Where Are the People?"

had been overlooked and innumerable individuals had passed out of the realm of opportunity. I looked back upon my former parish, reviewing my own personal relationships with men, women and children, whom I had failed to reach and lead to a decision for Christ. Many praised, but I myself was humiliated because so large a group had been passed during my opportunity.

But, of course, the look was forward. The very difficulties and immensity of the work ahead demanded specific, exact, and adroit method. Talking with the most spiritually minded elder in my parish in Chicago, I found at once a responsive spirit. There were less than six hundred members in the church where I had begun my work, and many of them might rightly be placed upon a retired list.

From the worldly point of view—social position, financial standing, recognized leadership—all was encouraging, but the church was little more than a religious club, somewhat self-satisfied, and eager to find in the pulpit intellectual and moral direction. But I did not feel the heart-throb to reach the souls of men. In fact, I felt that many disapproved, and were critical of "over-emotional efforts in evangelism," and some frowned upon emphasizing that form of service. "Let the Moody Institute, the Church Tabernacles, the Evangelists, the multitudinous new sects and churches do that sort of work," but the Church herself, in the dignity of her forms and service, should uphold her standards, unshaken by the narrowing interpretations of emotionalism and fervor. After all, however, the Universal Church, irrespective of location or type, must reach the unconverted. We must stir men's souls and awaken from lethargy the indifferent. In the words of Whately, "The depreciation of Christianity by indif-

ference is a more insidious and much more corruptible evil than infidelity itself." Or Dr. Boyd, "There is less practical discouragement in the objection of bad people than in the inertia of good people."

A saintly, wise elder, together with a few others of like mind, were sympathetic. We counseled together, we prayed together. But—what as to method? *No one method* has superlative strength or complete authority. We realized that *any practical* and sensible method would be the *best* method for us if we purposely started, and then *carried out*. We aimed, not only to plan our work, but *to work our plan*. For the sake of a better name, we called it the "Invitation Committee."

The church needed building up *within*, but it also greatly needed *accession* and *enlargement*. We realized that the physical developments would attend to themselves if the spiritual became vitalized. No one minister, even if surrounded by able assistants, could touch our city, our nation, the world, for Christ. The pulpit must do its work in arousing and educating, but there must be the "training of the twelve."

We organized a committee with a few men, not more than ten or a dozen, with whom we had spoken individually and who felt the impress of our responsibility in this very type of work. The most consecrated layman I knew, a man of large means as well, accepted the responsibility of the chairmanship. He felt at first he was too busy, and he was, for he was a merchant prince, the president of a great organization and trust, whose time could not be bought, nor trifled with. Our plan was to have a weekly noonday luncheon, just an hour in length, in a downtown Loop hotel for convenience, strictly adhering to the hour and confining the time to this one task of reaching others. All

was to be *beneath the surface*. Every man pledged to confidential recommendation. No renowned speakers were to address us. We knew our task, we felt our responsibility, we were to give our time to work. Our tools were God's Word and a growing personal knowledge of it, united and personal prayer, faith for results—we would learn how by *doing*.

Very soon it became necessary for us to have a careful survey made of the territory to which our church was largely entrusted. So interested were the chairman and his colleagues that the money was readily provided to finance the enterprise. At first, the chairman said, "I'll pay for the luncheons and the survey, but you must excuse me from the leadership." I said, "No, there are a score of men who will furnish the money if I ask them. What I want is you." He took time to consider it and then accepted the work in just that spirit.

Letters, a card system, simple methods, were utilized; none for the sake of externalism or recognition, all for results and efficiency. We all felt our inability, but realized that we were to learn how by *doing*, and gain confidence through experience. If we failed, we were not to be discouraged, but to be determined to get nearer God and gain more power through our own apparent failure. Reports on his work—brief, clear, exact—were given by each man of the committee. Mutual confidence made this possible. If a tendency appeared to overlook this rule, that man was kindly but tactfully dropped from the committee and assigned to other work in the church.

The work was self-developing. The committee grew, not rapidly, but gradually. Four or five earnest theological students were selected with great care—conse-

crated men. We realized, as a committee, Gladstone's words, "Talk about the questions of the hour, there is but one question—how to bring the truth of God's Word into vital contact with the mind and heart of all classes of people." We felt with Milton, "God toward thee has done his part—do thine"; with Neesima we said, "Let us advance on our knees." With Kagawa, "We gave ourselves."

In the early stages of this work, we felt the necessity of an apt and helpful compendium to assist the men at work; something of a guide to stimulate practical Bible study in connection with this method of activity, and also use of the Bible in quick adaptation. So we prepared a little vest-pocket booklet entitled, "The Invitation Committee." I quote from the brief introduction:

"Some five years ago, in reviewing carefully a ministry of about fifteen years, I was convinced of certain effective and many ineffective results. This practical inventory led me to consider the method, means and value of relative activities. It was very clear to me that much public work had not yielded results equal to certain private and personal service, although the latter is more easily known and tabulated. It was also evident that the work of the preacher and pastor is not concluded in bringing men to Christ, but in inspiring and training them to become the winners of others.

"In talking with colleagues in the ministry and gathering occasional evidence from varied churches I discovered that a great weakness in the church exists in a lack of masculine spiritual leadership—the difficulty of finding strong men to fill spiritual offices and to lead in spiritual service—Boards of Trustees being more easily filled than Elders' or Deacons Boards; men more responsive to ushering or even to taking official duty, than to taking a Sunday-school superintendency or class, or attending and participating

audibly in the weekly prayer service. I also found men ready to relieve one in distress or assist materially in any emergency who seemed embarrassed and helpless when asked to assist or direct in things spiritual.

" Since this actual condition has been discovered, the effort has been made to remedy it by giving constant and faithful attention to individual Christians, not only poiting out the way of growth through exhortation and inspiration, but through instruction, example and personal direction.

" Our church community has many thousands who are unreached and unattracted by any church. It has large numbers of youth of both sexes, and many young families. Although there are many whose homes are permanent, even a larger number are transient and hence apt to scatter and drift farther from all moorings.

" No pastor or force of professional assistants can hope successfully to reach such a field, but trained membership can, and young men and young women who are interested, instructed and directed, can see in such a neighborhood a vast storehouse of raw human material which may be made into finished products for God. Better still, such latent life may become energized and utilized to win and save itself with responsive, joyful life.

" Organization has accomplished much, but the work and worker need divine inspiration and spiritual food as well, and the Word of God, prayer and common sense must combine to make the work effective and permanent. This little handbook is thus sent out to assist in meeting that need, that the hundreds of young men and young women already won may become winners of others, and primarily that the half hundred young people now working on these Invitation Committees may have a ready reference in time of immediate need.

" We have also felt that our need may be the need of others elsewhere, and cordially extend to you as well, our comradeship."

After this introduction certain notes were printed in the volume, some of which I will also repeat:

"One cannot use God's Word without studying it.

"You cannot win others to Christ unless you believe in Him and keep near Him yourself.

"He must work *through* you. 'Apart from me ye can do nothing.'

"Prayer must be a reality and a power to you. 'Ask, and ye shall receive.'

"Confidence in Christ's power must attend your effort. 'I can do all things in him that strengtheneth me.'

"Common sense means putting yourself in the other man's place.

"Do not merely argue. Use the Word of God.

"Do not do all the talking; win the confidence of the one for whom you are working and let him tell his story.

"Do not be in haste. Remember 'God's delays are not denials.' Work and wait. Be patient and persistent.

"Pray *with* your man as well as *for* him. Don't be afraid of falling on your knees in the presence of another.

"Get him to pray for himself.

"Learn to pray anywhere and in any posture—in an office or an automobile, in a quiet spot on the street, standing, sitting or kneeling, but always reverently.

"Get your man alone. Do not present the matter when another is present. (Exceptional cases may occur, as at times when talking with husband and wife.)

"Study your case beforehand (when possible).

"Do not approach your case with fear but with prayer and faith. 'It shall be given you . . . what you shall speak.'

"If you fail, do not be discouraged, but determine to get nearer to God and to gain more power through your apparent failure. Write a good letter to the one you have failed to reach or failed to find after repeated calling. Many

have been won by correspondence. He knows you are interested very definitely if you write.

"Win back to service the Christian man who has lost interest and lost touch with Christ and the church.

"Use this little handbook to help, but do not let it be a substitute for your Bible."

There followed a compendium of scripture texts, arranged according to the questions which we found were being asked, rather than the questions, largely theological, which were answered in previous books compiled for this purpose.

The little volume also contained selections particularly appropriate to use with Roman Catholics. These were quoted from the Douay Version of the Bible. There were also texts appropriate for those working with Jews, as well as certain choice general quotations.

About this time I also published a volume entitled *Recruiting for Christ* (out of print). This volume was a course of lectures given at the Y. M. C. A. under the auspices of the City Church Federation, which were attended by some three hundred Protestant ministers and church leaders who were especially interested in evangelism. These publications were really the result of the Invitation Committee project.

Only through continued prayer and this very definite plan and effort were we successful. Within a few years from twenty-four to thirty-four men were ultimately on the committee. There was seldom an absence—never a continued absence. The reports were not more than two minutes in length, sometimes less. I always made it a point to attend the meeting myself, although the chairman always presided. He was absent only a few times in ten years. I have known him to leave an important business meeting in Cleveland to be present at that

Invitation Committee meeting, after which he returned at once to the adjacent city. I was there as a sort of "chairman of the Board," not as president. I always took about five minutes, immediately after the opening prayer and while the men were eating, to discuss scripturally and practically some one phase of the work. Then the reports began. Others went on eating while a member was briefly reporting. There was no conversation. The chairman's position and earnestness controlled conversation, even whispering. He did not hesitate to call a man courteously to order if he was careless. The standard was high.

Of course, many personal interviews encouraged the man who was discouraged, or we changed his church activity when it was advisable. That group was a consecrated group of workers. The result of our "survey" showed that there were from fifteen thousand to eighteen thousand young men living within a radius of half a mile of our church, sixty per cent of whom were away from home, in all types of rooming and lodging houses. The committee, by controlling the time of a few additional students, gained access to these men. It required tact, patience, persistence, and enthusiasm. The card which was prepared was explicit in questions and data. This card was not to be filled out in the presence of the man interviewed, but afterwards, and was kept for reference. The members of the committee agreed to call personally upon the men whose names and addresses were placed in their hands, and agreed to give a couple of hours, and in some cases much more to this work each week. Men first were invited to attend our church services. We had three services every Sunday—morning, afternoon, and evening. (Fourth Church has always had three services, and never has

been closed on a Sunday since it was dedicated in 1912.)

Many reports showed the difficulty with certain prospects. When a member felt incapable of meeting an individual problem, the trouble was briefly stated and some other member of the committee volunteered, or was appointed, to take the case. The committee varied in its constituency, from general agents in insurance companies to dry-goods clerks, from young bankers to men behind a soda fountain. Young college professors sat at lunch beside converted prize fighters. The fellowship was enriched by interest in a task which entailed a sincere comradeship. It was no uncommon sight to see a dozen members of that committee at the Sunday-night service each with a stranger as a companion, whom he had either called for or with whom he had made a date to attend the service. No one can know the zest given to direct Gospel preaching unless he has seen a score or more men, each bringing into his congregation an unconverted man whom he was trying to reach for Christ. The members of the committee were trained to stick by their man afterward, and, under the impress of the sermon, try to win him to a decision.

For twenty years there was scarcely a Sunday night when a telephone message, or a call at the manse, or a letter received within a day or two, did not evidence that men had been reached for Christ. As the months developed into the years, the membership of the committee changed, as it would in a city, but the standard was sustained. But this was only by great personal effort and much prayer. Men learned to win other men by winning. My little lad at home said to me the other day, "Dad, how can I really learn to skate

well?" My reply was, "By skating." It is the old story of learning to swim by continually going into the water and making the effort. We learn how to do personal work by doing it. Our motto was, "Get your man." As time went on, the committee continued to find splendid leadership from among its members. Men who stood high in the publication field gave us the benefit of their knowledge and skill. A leading manager for a great business system magazine brought to us the acumen and exactness and discrimination of his profession to aid in the preparation of our cards and in our intricate activity. It became necessary for one man to give his entire time to the work. He came to us from the University of Oregon and remained with us eighteen years. I found him when I was speaking at a Summer Student Conference at Columbia Beach near Portland, Oregon. I never knew a Conference run as that was run. I knew that one efficient personality was behind it. I found him to be a man of God. The man was Harold A. Dalzell. He accepted our challenge. After I became President at McCormick Seminary, he went to the Shadyside Church in Pittsburgh, where he was an assistant pastor to Dr. Hugh T. Kerr. He now is Executive Secretary in New York City of the Presbyterian Reconstruction Fund. I cannot say enough of his fidelity, wisdom, and loyalty. God sent him to us. No man was ever more loved by a parish.

Dr. Ezra Van Nuys, the present splendid leader at the Calvary Church in San Francisco, had much to do with the success of the committee when he was my efficient assistant. These and numbers of others, when assistant pastors and students, helped make that committee.

It transformed the life of our church more than any other one agency, and, unconsciously, influenced the entire Church. Its work was never published nor advertised, though many times during those years prominent publishing houses asked me to prepare a volume on the history of the work. I always refused, nor did I write articles about it. I have always remembered the somewhat trite statement on the old Mississippi steamboats, of which it was said, " When they blew the whistle, it stopped the boat." We were after men and results—not recognition or publicity.

The committee transformed the neighborhood. All kinds of problems came up, in which the committee and its members could help. The housing conditions were poor. We kept a list of proper rooms, and rooming housekeepers, men and women, came to us constantly to be listed. If sanitary conditions were poor they had to be corrected if the applicants were to be included on our A list. Poor accommodations meant a D on our list. It even resulted in weekly meetings for several years, voluntarily sustained by the landlords and proprietors, both men and women, of such rooming houses. A special committee had this task. It meant the development of employment agencies, through which hundreds of youths found employment. It filled our evening congregation.

We do not claim that the method or the committee was pre-eminent, but it was unique. It *met* a condition, it helped *solve* a problem. And the ever-increasing work required the assistance of several helpers to assist those who had the responsibility.

We could go on endlessly with the detail. But this is not our object. We had a regular young men's meeting on Thursday nights for twenty years. The meetings

were attended by from two hundred to four hundred men. Frequently, at an informal census, twenty-five to thirty states, seven to eight nationalities, and a large number of colleges and universities were represented in the group. The group spirit brought these men into closer contact, and there were several subsidiary organizations, some state, some sectional and some representative of universities. Light refreshments were served. We had no trouble to get the ablest speakers to address the men. Although the seminar method was not known as such then, questions were asked. The growth of this work called for a similar work among the business women of the church, who had an organization founded earlier even than our men's work.

A similar committee worked among them. It was usually held on Tuesday evening at the dinner hour, before their regular Tuesday evening meeting. They used to visit two by two. Our census revealed over ten thousand young women within a half-mile radius of the church, a somewhat smaller percentage being away from home.

Committees also were formed among the young people's societies—a young college girls' group, a high-school group, and student groups in medicine, law, dentistry, and commercial courses. These were special committees.

Innumerable questions arose. They were answered. Complete organization and thorough follow-up enhanced the value of our method. Of between five and six thousand people who united with our church upon confession or reconfession of faith, by letter, or by affiliate membership, during those twenty years, it is safe to estimate that well over fifty per cent came in through these committees. Although the church mem-

bership never grew beyond three thousand, we were constantly sending members to churches of our own denomination throughout the city. We did not believe in the "octopus" idea of church membership, that is, encouraging people throughout the city to join our church. Chicago was over twenty miles in length and at least half that in width. We believed in the opposite method, having our members identify themselves, as far as possible, with churches near at hand. In other words, we encouraged the parish idea. (We then had 126 Presbyterian churches in Chicago.) We also transferred membership to other denominations, for our aim was never to proselyte. The Roman Catholic parishes, the Episcopal churches, the Jewish synagogues, all welcomed the names we turned over to them as our surveys brought us into contact with their adherents.

In my trip around the world in 1924, I found branches of the Invitation Committee, alike in method to ours, in seven or eight foreign countries, where many of our students and young business men had gone, either as missionaries or merchants. Naturally, I believe in our method—and still it is only a method. Any method, similarly followed and conscientiously adhered to, would have reached and undoubtedly will reach even larger numbers.

I remember that when Dr. W. W. White, founder and president of the Biblical Seminary in New York, was once lecturing in Baltimore at McCoy Hall, Johns Hopkins University, to a group of some four hundred Christian workers who assembled weekly in his classes, he was asked—"What method of Bible study do you consider the best?" He replied promptly, "Any method to which you will *stick!*"

But you say, " Yes, this was a great city church; there you could handle such a method."

True enough, and I'm talking to an audience many or most of whom will possibly fill smaller fields, from country crossroads to rural and suburban parishes. You say, " But how can such a method be carried out there? "

To reply, such an exact method and comprehensive plan may not be advisable or possible, but I am not aiming to have you emulate this particular committee or its work. It is simply an illustration of what can be done. Prayerful, careful, persistent effort with *one's own method* and *adaptability* will meet the requirements. It is not how it was done in our church to which I would call attention. I want to show that each man, if his soul is on fire to win others to Christ as a pastor and servant of God, can plan and initiate his own method, with few or with many, to meet the requirements of his parish. A similar type of evangelism and individual work for individuals has been, and is now being, carried out in many parishes, both small and large, in the country as well as in suburban sections—and carried out successfully.

Great soul-winners *have been* and *are* being made. A man who died a few years ago, one of the ablest physicians of our entire North Side, was won to Christ in a very simple manner. Let me give his history.

While I was making the rounds of my parish in Chicago one afternoon, I called on a poor invalid chap who was gradually wasting away with an incurable disease. I had frequently been in to see him. That afternoon, just as I was entering, a very large man with a small bag in his hand was leaving. I asked the young man who his visitor was, and he said, " Why,

that is my physician, Dr. Ecke. Don't you know him? He is the finest man I ever knew. If you had him in your church, he would be a power."

I asked the lad what church the physician attended. "He doesn't go anywhere, but he certainly is a Christian in his work."

"Well," I said, "I believe I will overtake him and ask him to help us. I will be back soon."

When I went out, the man was well over near Michigan Avenue. As I hastened to overtake him, he turned on Michigan Avenue. Coming up behind him, I said, "Dr. Ecke, I have just been calling on our mutual friend," and named the lad whom he had just visited. He stopped and spoke pleasantly of the boy. I introduced myself, and he replied, "I am glad you are calling on him. He needs you. He is not going to live long."

Immediately I said to him, "He just told me that you would be a wonderful help in my work if you were connected with our church. I am pastor of the Fourth Presbyterian Church over here on the Drive and I wish you would come in and help me reach some of the young men on the North Side. We need men like you."

With a broad and earnest smile, he answered, "All right, I will come over and hear you preach, anyway. I have often wanted to."

He came to the next meeting of the Invitation Committee and seemed interested. Calling upon him a little later, I asked him if he would not come into the church and confess Christ. He said, "Well, I will think it over."

Shortly after that, he called me up by 'phone and told me he would like to talk with me. I told him I would be right over. I jumped into a taxi and was

at his office in a few moments. It was filled with waiting people. Looking through a crack in the inner door, he motioned me to come in. Without hesitation, he said, "I believe in Jesus Christ and would like to serve Him in your church, but I do not know whether I should come. My wife is a regular member of the Holy Name Cathedral across the way from my office, and is an ardent Catholic. I am not, but I want her to have every liberty in the church of her choice and I shall continue to go with her at times. I will come to your church and help you in the committee, but I do not think I should join." Agreeing with him, I accepted his alternative.

One morning, a month or two later, he called me and said, "Doctor, this is my birthday and my wife has given me a birthday present. She told me this morning that if I would join the Fourth Church she would try to be as helpful and ardent in supporting me in my church as I have been in helping her." At the next Communion, which happened to be in connection with the evening service, he united with us.

From that time he gave himself unremittingly to the activities of the church and in reaching others for Christ. I never knew a more persistent and consecrated worker. He reached people whom I had never known and with whom I had no contact. He was not careless with them. He did not ask them to join the church unless he felt that they were soundly converted and in earnest.

We occasionally had an after-meeting in connection with the Sunday evening service. It was usually held in the little chapel. Very frequently he had someone in that after-meeting whom he introduced in a simple and kindly way. After he had been a member for five

years, he got up one evening in an after-service and said quite modestly (it had been a Communion service), "Doctor, tonight the one hundredth person whom I have had an opportunity of leading to Christ during these five years I have been a member joined the church." I was surprised, but shortly before he died, some three years later, he told me that he had brought one hundred and eighty-seven persons into the church during those eight years.

Mr. Moody used to say that the third verse of "Rescue the Perishing" was one of the most telling truths of his experience:

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried
That grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken
Will vibrate once more."

IV

PERSONAL EXPERIENCES AND TESTIMONIALS

THE *Encyclopedia Britannica* defines evangelism thus: "Evangelism stands for a certain interpretation of Christianity emphasizing the objective atonement of Christ, the necessity of new birth or conversion, and salvation through faith."

But our interpretation of the subject is more specific and personal. In his recent book, *Into All the World*, Dr. Zwemer says:

"It will be all in vain for us to emulate the apostolic methods in our day if we have lost the apostolic message. Evangelism without words, without a message, is a contradiction. . . . Missionary Boards rightly emphasize the highest physical and intellectual qualifications for candidates, but even more strongly insist that they be spiritually qualified. Only spiritual men are a real acquisition and reenforcement in the conduct of a spiritual enterprise. . . . Not until a man's life has been transformed by the power of the message he goes to present, is he ready to endure the hardship and to be faced with the adversity which is sure to be his experience.

"The Church must either make its impact upon the secular world today and win it for Christ, or the secular world will increasingly encroach upon the spiritual life of the Church, blunting its witness and dimming its vision."

In his introduction Dr. Zwemer writes, "An emasculated Christianity has no power of propaganda, and no missionary passion. . . . As the critical days in which

we live call for heroism in defense of the liberty and truth, so the present opportunities and difficulties of the [Great] Commission challenge the youth of today." Although these words are spoken with the foreign missionary in mind, they apply equally to the home field, and to every ministry.

Thomas à Kempis wrote:

> "Without the way there is no going,
> Without the Truth, there is no knowing,
> Without the Life, there is no living."

Paul wrote, "I am crucified with Christ. Nevertheless I live; yet not I, but Christ liveth *in* me."

Herbert Carruth's little poem closes:

> "A picket frozen on duty,
> A mother starved for her brood,
> Socrates drinking the hemlock,
> And Jesus on the Rood;
> And millions who, humble and nameless,
> The straight, hard pathway trod—
> Some call it Consecration,
> And others call it God."

A Harvard professor questioned a man, who had expressed a wish to preach Christ, and asked, "How do you know Christ lived and lives? You never saw Him, did you?"

The student replied, "I know Phillips Brooks. That is my answer."

This, after all, is the testimony that answers aright the question of the deity of Christ—"For me to live is for Christ to live."

The testimony of a poor washerwoman who wor-

shiped at Trinity Church also exemplifies our thought. When taunted ironically by a critic, who told her she did not know enough to understand what Phillips Brooks preached, she replied, "No, but my clothes are always whiter on Monday morning after I have heard him preach on Sunday." The minister must remind those about him of John the Baptist's declaration—"Behold the Lamb of God." The true missionary is often called by the native convert "the Jesus man."

At the funeral service of an old Scottish divine, who had been for fifty years in a small parish, an old parishioner testified, "He came to us a man of God; he left us men of God."

But this goes even farther. If a minister is to train his people to be soul-winners he must be a soul-winner himself. We cannot tell others what to do without *showing* them by doing ourselves. But as pastors we must be more than promiscuous seekers after individual souls. True, every soul is valuable, and we may be wayside winners of men, aiming always to say a good word for Jesus Christ; but we must be more than that—we must seek pivotal persons. We must appraise our parishes and communities. True, Jesus reached the unknown, the blind and lame and deaf, but when He chose His apostles He *selected* men—He valued personality and leadership. He established contacts with important leaders. The ruggedness of Peter and the fervid opposition of Saul of Tarsus appealed to, rather than repelled, Him.

"There is a man in our town," said a young minister, "who is a constant and forceful hindrance to my work."

"What did you do?" his friend asked. "Have you

contacted and approached him with the claims of Christ? "

The question cut deep, but a month later the young minister told his counselor, " The man has come into the church and is changing things in our parish."

Are not some of us afraid of wealth, position, influence? Of course, the task requires wisdom (call it tact if you will), prayer, planning, patience, persistence.

I remember an illustration from " Dad " Elliott's experience. He told me of a boy in his football days at Northwestern who was superb in the line, but most profane and vulgar, especially in the locker room, and in all personal contacts. Elliott once *called* the boy, quietly but firmly, when they were in the showers alone, and told him that he could not tolerate his language nor life, regardless of his ability on the field. The boy was shocked, but not resentful, and replied, " I am coming to your room. I want to talk with you."

He told his story voluntarily. He had come from a crude, wicked home. His father had been a drunkard, his mother a harlot. He had never known any other type of conversation in his boyhood. He told " Dad " he *wanted* to be different. He asked " Dad " to show him how. That evening he was won to Christ. Before the end of the season that team, which was a championship team of that year, had been lifted morally by his influence. The boy grew in grace rapidly; he became a spiritual force and winner of men.

My own effort and experience have ever been along the same line. Even from college days I realized that the so-called " Sunday-school boys " were safe. In my day in college the men were classified as " sports " or as " T.J.'s," the latter being a sarcastic reference to piousness. There is a great difference between sanctity and

sanctimoniousness—between piousness and piety. I made it a rule in college days to try to reach the "sports."

I remember getting one of the leaders among them into a class prayer meeting upon one occasion. A well-meaning, fine-looking but rather immature boy said in his testimony, addressing my friend the "sport," "We're glad to see you in here tonight, and hope you'll become one of us." The "sport," who in many respects was about the finest fellow in the class, rose with a smile and said, addressing the solicitor by his nickname, "Well, Blank, perhaps I'd be more inclined to join you and be a Christian if you hadn't cribbed my examination paper in history yesterday." His critic felt it—every man present felt it. The charge was just. Is it not sometimes true that we fail to reach men because of a lack of character in ourselves? Anyway, from those early days, it was riveted into my nature that consistency and sincerity could appeal to any man with honesty and fervor.

There is grave danger in procrastinating, which is sometimes merely another word for reticence or cowardice. Seek pivotal individuals, then go after them. Some individuals gained for Christ will transform a parish and evangelize a community. The opposition we fear is sometimes mere imagination. Our best insurance men write large policies, generally because they seek men of large means, cultivate them, win them with their confidence. And frequently men of large means will open the way of approach themselves. If we estimate men from the standpoint of their ability, if we work to win them for *service* as well as to gain their own souls, we must be fearless in our approach as well as judicious.

Now for some personal experiences. In summer work, while in the Seminary, I began this method. When I was a missionary for our Sunday-school Board in the Adirondacks in New York State, I frequently talked with men who seemed unapproachable, and sought their direct help. I was told a certain lumber man controlled the county where I wished to establish a Sunday school. I was told he would not give me the use of the school building for services, that he would curse me if I asked for it—that whatever he said *went*. These very statements aroused my interest and increased my enthusiasm. In several instances these men not only assisted me personally and financially, but in some cases became Sunday-school superintendents. One of them publicly cursed a man who lit his pipe in service, told him to " thumb that pipe or get the h —— out of here." Then realizing what he had said, he blushingly apologized—but kept order nonetheless. For years he ran that school. He became a faithful Bible student. He stopped cursing (only occasionally breaking over, like Peter).

Another case of those days was that of an old recluse miser, who lived 'way back in a log shack. He usually had his rifle over his knees and a fierce bulldog at his side. I heard he was sick. The case fascinated me and I decided to visit him. He didn't use his rifle, but the bulldog tried to get at me and I caught his head in the door. But I had the joy of winning the old man to Christ and gave him a Christian burial a week or two later, for he was sick unto death when I called on him. Instances of this kind could be repeated. I learned the lesson of approach even in those early days.

In my first student parish there was opposition between the native farmers and a splendid group of Hol-

landers who had come in with fine industry. So keen was the rivalry and bitterness that the groups sat on opposite sides of the church, and never spoke to each other before or after divine service. But by personal approach and conversation with the leaders and fairness to both sides, and by discouraging gossip between them or about them, it was my privilege to get that parish together. But it was gumshoe work that did it—personal approach.

In my first parish, I discovered a man living next door to the church who never attended and rather ignored us. He was a hard-working citizen. Early in my ministry there I made his acquaintance. Then a friend called on him and presented the claims of Christ. He came into the church cordially—he told me he had never been approached before. Men seemed to be afraid of him.

Just around the corner, a couple of blocks away, a German saloonkeeper resided. I learned he was breaking the law by selling beer and sometimes strong liquor to minors. I was asked to prosecute him. Instead, I called on him, told him who I was and said that I wanted to get acquainted. He was surprised, but cordial. After refusing his offer of wine or whiskey, I let him get me a glass of milk. I don't think he put anything into it and I think he respected my action. Anyway, I found he was an old German, and, with much pride, he showed me the old family Bible in his own tongue. I didn't say anything about the boys or his law-breaking, but I talked with him about his Bible. I asked him if he ever read it. "Sometimes," he said. "What parts?" He wasn't very sure. I refreshed my German, rather carelessly studied in college, so that I could mark certain passages for him, and read them

with him. This occurred after the second or third visit. I found his old wife was sick and ministered to her. She became very much interested. A few weeks later she died.

The German's little granddaughter came to Sunday school. After his wife's death, the little thing kept house for him. He began to come over to church. One night, in an after-service, he got up, his body bent with rheumatism, leaned on the chair before him, and testified he wanted to give his heart to Christ. He said that he didn't believe his business was consistent with church membership, that he had lessened his stock, and intended to destroy what he had; for if he couldn't carry on the business he wasn't going to sell it out. A few months later the old fellow fell on his stove, in which he had lighted a fire, and an acute attack of rheumatism prevented his escape. He died from the burns. The little granddaughter nursed him through, but he died a happy Christian, although suffering intensely.

Most of the boys who had been drinking in his saloon joined our Sunday school. One or two later became teachers. On my return to that parish some ten years later, I found one of them a Sunday-school superintendent.

Here is another case in that parish. One Saturday afternoon a fine-looking man reeled by the gate of the little home where I lived. Seeing that he was in an almost helpless condition, I overtook him, and, taking his arm, guided him home. We became fast friends. Later, he did more than any man in that parish to begin reducing the mortgage on the church, and was a most adroit leader. Our relationship was deepened a few months afterwards by the death of his little boy, whom

I called upon when he had black diphtheria. That was before the days of quarantine. I had an old shed in which I kept a sulphur fumigating candle and old clothes for such occasions. (It's the nearest I ever got to sulphur fumes.) But that call cemented his decision for Christ. He told me later that when I called on his boy, I touched his heart and he decided for Christ as he stood by the boy's open grave.

One of the civic leaders of that small city I met socially. He was a member of another parish, but had never confessed Christ. I had no contact with him, so I went to him and asked him for $100 toward our mortgage reduction. He told me to sit down. I talked it over, and he gave me a check for $50, and later I had the joy of leading him to Christ.

The church roll grew and grew, quite largely through the Sunday school, but these pivotal exceptional additions, through occasions such as I have related, gave a new impetus to the work and added to its influence.

The parish was a small city one, in an extremely modest residential section. There wasn't a man worth $10,000 in the church; most of the members were working people and their families.

My second parish was different. It was somewhat of an educational center, and had more people of means and even a larger number of industrial workers. I soon found that the men were not attending church. Something must be done to win them. All seemed responsive. To establish contact, I started a Men's Bible Class and became the leader of it. Large men's Bible classes were especially popular in New York State and in the East at that time. With a little organization and fine support from many of the leaders, it grew to over one hundred in weekly attendance. We held it directly

after the morning service at the time of the Sunday school. I had a chance to present truth in a very plain and forceful and practical way to those men, which work began to show results. Following the work up by personal interview, we won many to take a stand for Christ. I remember one man in the community, an elder, who was rather opposed to anything new. He usually stood alone in his opposition, but he rather prided himself on that. He was a man of moods (to say nothing of tenses). I discovered he was a lover of the poets, especially Tennyson, Wordsworth, Longfellow, Browning. He was most receptive to my office calls, and I soon discovered that when he was in the right frame of mind, he loved to talk about poetry. I reread "In Memoriam," Wordsworth's "Michael," Longfellow's "Hiąwatha," even Browning's "The Ring and the Book," and I used to dust the top of his desk while talking informally and reviewing the poets. Realizing his tendency to opposition, I told him I wanted to start a men's Bible class, and do some other things, but that I knew there would be opposition, perhaps in the Session. His ire was immediately aroused. He said, "Who'll oppose it?" (Now, the only man who would ever have opposed the thing was himself.) "I'll see that there is no opposition. I'll introduce this to the Session myself, and I'll back you to the limit."

There was no further opposition. He supported the work financially and socially. He didn't always attend himself, which was just as well. Scores of men were reached through that class.

In the city was a large wire mill, in which 1000 to 1200 were employed. About forty per cent of the woven wire for screening produced in this country was made there. If we were going to reach those employees

and tie them in with the other element (many of their families were already in church) it would have to be done by personal approach. A boss workman, most popular among all the men, was persuaded to attend the class. He became interested. Through direct approach in his own home, one night, I had the chance of leading him to Christ. He became a great power. Men knew he was converted—his life showed it.

Another shop man in the community was ruining himself with drink. Everybody loved him. I found out which was his favorite saloon. I went to the proprietor and told him that this man was ruining himself with drink, and I was going to get him away from there, if possible. He said, "Go to it." I then told that saloonkeeper that he had assumed a terrible responsibility in taking such a position but by frank, controlled conversation, persuaded him to let go. By carefully following up the case, visiting in his home, sometimes walking home with him at night, when his work was over, and getting him by that saloon, I persuaded him to accept Christ, and he joined the church. It made a great impression. A friend of his, a salesman of great ability, who was extremely popular, also was won. This man had two boys, in whom he was wrapped up. Through a friend, we got him to church one night. I remember the sermon. It was an old sermon, readapted. It was on Noah. One point was, you "cannot push men up to Christianity, but you can lift them." Looking him in the eye, I said, "You can't push your boy up to ground higher than where you stand yourself, but you can *lift* him, you can reach down for him." Later, on a railroad train, I met him on his way to Syracuse. He asked me to sit with him. He told me that the challenge had hit him between the

eyes, that he loved his two boys, and even asked me to get hold of them. But I said no, he had to get hold of them himself. He told me he wanted to be a Christian. I went to his hotel room that night in Syracuse and led him to Christ. I gave him a Testament I had in my pocket. He put it in his grip and took out a whiskey flask, and said, "They've changed places for good." The influence of this one man reached a dozen others.

One of them was a dentist, a professional man, whose practice was quite large in the most prominent building in town. He had claimed to be an infidel. His wife was an earnest, but rather overenthusiastic, type of Christian, one of that variety who are always nagging their husbands to go to church, which consequently was the one thing he avowed he would not do. However, he finally came with another male friend. It led to friendship and personal interviews. I even went to his office as a patient, and, as I remember, let him fill a tooth, which I think perhaps didn't need refilling at that time. Anyway, we talked it through (I mean the subject not the tooth). His arguments were shallow. He really wanted something in his life that he did not possess. His professed atheism was simply an escape shelter to protect him. His coming into the church meant something vital to him and to many others.

A drunkard, whom I met on a trout stream, when he was a little unsteady on his feet, which was not due to the current of the stream, became chummy, and later a splendid friend. He never gave up his cups entirely, but he went for months without relapsing. His conversion was genuine, although he was weak. I always stood by him, and never condemned, but sought to reclaim.

When Theodore Roosevelt was running for the governorship of New York, we had a great mass meeting in the opera house, with about one hundred vice-presidents on the platform. They told me afterwards that half the men in the group were Bible-class members, and it is safe to say that at least fifty per cent of them had been won to Christ. Mr. Roosevelt referred to the instance when I was chaplain and one of the reception committee at the Bull Moose convention in Chicago a score of years later.

When the Bible class became more popular even than the church service, and some men came to that instead of the church service, I frankly dealt with the matter in the class and changed it.

In my third parish, in Baltimore, this same work was carried on, but intensified. Although I was approached by many and used the customary means of adding to the church membership through the Sunday school and through parish calling, I sought out pivotal leaders. One of the women of the congregation was studying Christian Science. When I talked with her about joining the church, she declined. I asked her if she would let me study with her, and made only one condition, that she would buy a good copy of the Bible and have that on her table when we studied. I put in two or three afternoons and an evening in going over the subject thoroughly with her. Whenever later I had difficulty with a prospective member troubled similarly, I turned her over to this member, especially among the social leaders—and she usually won her case. She was a college graduate, knew life, and learned by study to know her Bible.

A successful young insurance man was killing himself and destroying his family with drink. But still he

loved his home and his wife and little daughter. I gained his confidence. We became friends. If I took him out of a saloon once, I took him out a dozen times. He patronized the better saloons and hotels. The crisis came late one afternoon, when I found him in a prominent barroom, quite drunk and still drinking. I felt, somehow, it was the crisis. I went up to him and said, "Friend, I'm going to take you home." He objected rather angrily. I said, "I mean it," and I added, "If you don't come with me, I'm going to carry you to the hack outside." (Those were the days before automobiles.) I'll admit I was a little angry and meant what I said. I was as hard as nails—I had kept up my athletic life since football days. The barkeeper came over and was about to interfere, when I think my look showed him that I meant business. Anyway, my friend took my part when he grasped the situation, and said he'd come, only I must take him out a back door.

After helping him into his house, for he had become drowsy, and undressing and putting him to bed, I stayed with him half the night. I called early the next morning and won him definitely and clearly to Christ. It had been useless to talk with him the night before. They say a drunkard cannot be reclaimed. I do not think *cures* help them permanently—and I know of no power which can, outside of the power of Jesus of Nazareth. Anyway, that man never drank again. Twenty years later, I went back to see him when he was dying. A letter I recently received from his daughter some fifteen years after his death is one which I treasure greatly. She wrote, "You'll never know what we owe to you as a family and what I owe

to you as a daughter of my father. You not only saved his soul, but you saved our home."

I have known a good many men saved from John Barleycorn by Jesus Christ. There is no other cure. It takes great patience, persistence, prayer, courage, and sacrificial effort—but it is worth while. It is as real as the casting out of devils in the country of the Gadarenes.

I shall cite one or two other cases in Baltimore. An old Confederate officer used to sit in the gallery every Sunday and listen intensely, but he had not united. One day I visited him by appointment. He took me up into the sitting-room and asked his Christian daughters to retire. We talked it through. He had sat under some noted ministers but he said I was the first to approach him with a personal invitation to yield to Christ. He said he had longed for it, but hadn't had the courage to approach the question. A few weeks later he joined the church. I can see him now—six feet two, a little stooped, trembling as he stood before the baptismal font. When I asked the required questions and baptized him, his limbs shook. He told me later that he would rather have faced Northern bullets again than have stood before that church and make that confession—but he did.

Soon after his conversion, he sought an old chum of his who wore the blue, and with whom he had become acquainted at the battle of Antietam. He won that man to Christ, and the man joined the next Communion. Those older men had become friends when they were wounded on the battlefield—one wearing the blue and the other the gray—but their friendship had been cemented in blood, and now he who was the

gray had sought his friend in blue after his own conversion and led him to Christ.

I am inclined to go on with illustrations in Baltimore, but just one more. There was a splendid man in the church, perhaps one of the most popular business men in the entire city. He always had a good word for everyone and his jokes were never boring. He was a born wit. To illustrate:

I remember on one occasion at the University Club a rich old fellow accosted him and, pointing to the carnation in his own buttonhole, asked this man where he thought he got it. My friend looked at the old coat of his questioner, spotted and untidy, the spots of which might have revealed a half dozen breakfast foods if properly analyzed, noted his untidiness and replied, "It looks to me as if it grew there." This illustrates what sort of man he was. Everybody loved him. His wife was a devoted Christian, a godly woman. She had been praying for his conversion for a quarter of a century. His children were Christians. Something kept him back. I talked with him frequently, for I knew him well and was anything but a stranger in his home. I never could get him to yield—something kept him. His wife, with tears in her eyes, would wonder why. She said he really is a Christian now, but he will not recognize it, nor confess Christ. However, he always attended church with her. I kept on praying. I felt it was wise to say nothing more to him, but, somehow, I felt he would come. He was an actual burden on my heart and it was hard to keep silent, but prayer and patience and wisdom have their reward. One day, after a morning service, just before I left that pastorate, he came up to see me after the sermon and, with tears in his eyes, said, "I want to come in. Where can I

see you?" I took him back into the prayer-meeting room. He was almost too full of emotion to speak, but he said, "I see it now and I'll come before the Session whenever you say." When he joined the church, a Sunday or two later, there were many eyes in that congregation that were not dry. Later, four men testified before our Session that the influence of seeing that man taking a stand for Christ had influenced them to join the church.

I might go on. I stated in the last lecture the facts pertaining to the organization which led to the emphasis on the personal work in the Chicago parish. I also cited one or two cases there. I could write a volume on these experiences if it were wise, but many of them are so closely related to recent history that it might be injudicious. Suffice it to say that men of strength and character came into the church through personal approach. Not all of them. Some interviews were not successful. But I never met with a rebuff. Friendships were established, which meant much to the future of my ministry.

Some whom I approached unsuccessfully became men who were helpful as friends in spiritual enterprises, and some who did not come into the Church were led to assist in civic philanthropies. There is a certain sense of self-respect which comes to a pastor if he does his duty in approaching those without a sense of spiritual response, even if apparently he fails to influence them.

One man of wealth and position, whom I sought repeatedly with the claims of Christ, finally told me frankly one evening that he was not interested, that his philosophy of life differed very much from my religious belief and that he would rather not have me

open the subject with him again. I acceded to his request, and we became even firmer friends, and he assisted me with a very liberal subscription in the development of our church work, although he never became identified with the Church.

Another who was very prominent as a politician attended church quite regularly with his wife, and sometimes with his little daughter when his wife could not be there. When one day we were riding to the grave after a funeral service and we were alone in the car, I felt it was an appropriate time to present again the claims of Christ, very directly. In that car he gave himself up and accepted Christ, but desired to become a church member after the election then pending. He and his wife became useful members in our church and in the parish to which they later moved.

This leads me to say that sometimes one has to plan and arrange special meetings for interviews. Several times I have made appointments to ride with a prospect in his automobile to his suburban home at the close of the day, after having set aside all other plans for the opportunity. Of course, I did not let the prospect know my reason for riding with him unless honesty required it. Sometimes I even made another engagement by phone in his suburban home in order to get this chance. Several individuals I won in just that way.

Sometimes this method was used not only for personal evangelism but to talk over an important benevolence. The man may discover your plan, but usually will value you the more because you have put yourself out so definitely to approach him.

Mr. Frank J. Loesch, who recently died in his 92nd year, was one of the most valuable members I had the

joy of winning into active membership. He became the foremost civic leader in breaking up the vice gang here some fifteen years ago, and on his seventy-sixth birthday he was honored in a signal way by press and nation. My approach to him came most unexpectedly. I had talked with several mutual friends on the desirability of gaining his adherence, and also of his own need for church relationship. It only goes to show that when we are praying for individuals, we are unquestionably more alert and ready.

One evening, early in my Chicago pastorate, I gave the annual Commencement address before the Northwestern and Chicago Law School. Mr. Loesch was on the platform in some honorary capacity. My talk was brief and to the point. Mr. Loesch came up to me at the close of the evening and thanked me for the address, saying that that was "the kind of a counsel our students needed." He added, "You have done this for us voluntarily. If there ever is anything I can do for you, please let me know." That was my chance. I said, "I know you mean that, Mr. Loesch, or I wouldn't say this—but I *have* something *you can* do." With a smile, he said, "What is it?"

I replied, "I want you to attend church and hear me preach for a year." We should not be afraid to give big men hard tasks. Anyway, promptly he replied, "I'll do it."

And he did. In less than a year, he telephoned me one morning, asking me to lunch with him. We went into the old Pacific Hotel, long since gone. He had a quiet table reserved. He said to me then, in his quiet, earnest demeanor, "You have been my pastor now for almost a year, and I want to come into your church on confession of my faith in Jesus Christ. I

have studied carefully, as well, all for which Presbyterianism stands and I have no mental reservation." Twenty years before he had been in another church body, but had given up all affiliation.

He became one of our most earnest members and at death was our Senior Elder. For years he conducted a Bible class which appealed to young and old among our men, and his clarity and intelligence held his membership.

The patience and persistence needed for approach I would illustrate by another case. It concerns a man who had been very popular at Yale, and had maintained his reputation and influence in one of our very prominent suburbs. He and his wife spent the winter in the city; she, an ardent Christian, always attended our service. Once she said to me, " My, but I wish my husband would come to hear you preach." I replied, " Let's get him."

He was a devoted husband and father, irrespective of his somewhat sportive proclivities. One Sunday his wife got him into church, and up in front at that. He was interested and cordial. I asked him if he wouldn't keep it up, and he did. One Sunday morning at the close of the service he said, " I want to talk with you." I appointed an evening that week suited to his convenience. I overlooked the annual meeting of my Alma Mater that evening, at which I previously had agreed to speak. I went to my friend's home at the appointed time, got into earnest conversation with him, appealed to him to accept Christ, and then left to attend the Amherst dinner at the University Club. My stay there was brief. I had told my friend I would be back. I arrived a little before ten, and we talked the thing through. It was just about midnight when he said,

"Well, I am convinced." We knelt together, and he yielded himself to Christ. He became a most loyal and enthusiastic member of the church, and a good worker. He was a "dollar a year" man in the last war and, wearing himself out in the double duty of doing his own job and serving the country, he became ill and died. Two or three years after his public conversion, which was noised about everywhere because of his prominence and social activities, Clifford W. Barnes, the founder of the Sunday Evening Club at Orchestra Hall, and one of our most distinguished citizens, met me and said, "Do you realize that the conversion and public confession of our mutual friend has meant more to Lake Forest than any revival of religion we ever had?"

Another type of approach occurs to me. A man who has been in our congregation for many years, but had never become identified in any active work, who was austere and seemed rather indifferent and unapproachable, was a problem. I am sure he knew I was afraid of him, but was studying him. He was a widower. Both of his charming daughters were active in Sunday school and church work. His son, a rather guileless lad, became interested, and through the influence of a member of the Invitation Committee, accepted Christ, and told me he wanted to join the church, but added, "I wish Dad was a member, or would come with me now."

By telephone appointment, I met his father the next day at the University Club, and told him I would detain him but five or ten minutes. I told him about his boy (who had been somewhat of a problem to him) and repeated what the lad had said. The father said, "If the boy said that, I'll come. I've wanted to a good while, but I'm timid and feel that I am not worthy."

He came. From a trusteeship he later went into the eldership. He even became a frequent attender at our prayer meetings. When he died a few years later, he was president of our City Board of Trade, and no man was more honored, beloved, and respected. What if I had let him go?

Let me cite one more case. A lad was going away to one of our best preparatory schools in the East. He had come up through our Sunday school. He was to join the church the following Sunday. When he was leaving the Session meeting, he said to me, in trembling voice, " How I wish Dad was coming in with me and with sister next Sunday. Mother would bring her letter if he would." It was enough.

I was in the man's office the next afternoon. I said, " Will (not his name), I want to talk with you personally." He spoke to his secretary and turned the key on the outer office. I think he expected me to ask him for $500, for he was always liberal. I said, " Will, I have come to put something up to you that is very important, and if you don't face it, you are mighty foolish. It is the most important question that will ever come into your life." I then told him that his boy and girl were to join the church the next Sunday, and that his wife had told me frequently she would bring her letter if she could only persuade him to come. I said, " God has blessed your life, you are prosperous, popular, successful, but you are leaving God out of your life, and now your own boy, as feelingly as a boy can speak, said to me last night he wished his daddy was coming with him." Tears came into the man's eyes. He said, " Doctor, pray with me." I prayed with him. (Why is it harder to pray with your head and hands on a mahogany desk than it is on a three-legged chair

in a Rescue Mission?) In that prayer he yielded. I have seen many a man yield on his knees. Men, do not be afraid to pray with men. He rose, and, with the grasp of an athlete, he said, " I'll come. When should I come? I have to go to New York tonight. I'll get back Saturday noon."

I said, " We'll have a special meeting of the Session for you Saturday night." He was there. I frankly told the Session his position, that as a boy he had loved Christ, but had never confessed Him, that he had neglected Christ for years and now wanted to come into the church. We had Communion the following Sunday night (we have always alternated the Communion service between morning and evening each month, and have had special afternoon Communion services at the Easter vacation for our college students who were at home). When I called the names of that family—the father, the mother, the two children—and they stood together with the others before me and confessed Christ, every one of the four was in tears and I'm afraid I almost was myself. I always shake hands with the communicants individually, welcoming them, just before the congregation joins with the choir in " Blest Be the Tie that Binds," and that man and his family were singing from their hearts. It solved the question for a home. It helped solve the problem in a parish. It is only one of many illustrations which might be given.

Do you blame me for believing in personal evangelism? Young men and women, we are bought with a price. We *all* are—" He that winneth souls is wise." I plead with you to be *fishers of men.*

What price salvation? All we are and all we have—to win others. " For God so loved the world that he gave his only begotten Son, that whosoever believeth

in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

V

FOLLOWING UP

" Tread softly in the woodlands
E'en though the ground be bare,
Lest you may crush unknowingly
Young forests sleeping there."
—*L. M. Thompson.*

PERHAPS the reason that President Garfield said that " the ideal university consists of a log with Mark Hopkins on one end and myself on the other " is found in the preface to his biography by Dr. Denison, which says, " As a philosopher, his great work lay in stimulating thought, rather than in contributing it."

So it may be said that an ideal ministry is not one which merely wins men, but which stimulates them to work for and win others. A weakness of the Church may be seen in the statistics which reveal so many additions on *reaffirmation* of faith. The men who reach first base do not always score; the scoring is done by those who make four bases, and that depends on team play, coaching, sacrifice hits, and speed.

Paul's testimony, " I was not disobedient unto the heavenly vision," was answered by " What wilt thou have me to do? " and later by his work, " I have kept the faith."

The reputation of a college or seminary is made, not by its faculty, its buildings, or its endowments, but by its " output." What do its students become? Tarsus, as a university center, is known in history because of Saul, who became Paul; Gamaliel is re-

membered because of this same student, whom he trained.

It is said that upon an occasion, when Gladstone was walking about the grounds in Cambridge with a fellow member of Parliament, his companion, addressing him, said, "William, isn't it inspiring to realize that these lawns, these pathways, these buildings, these ivies, and these grand old trees, together with the renowned leaders here, have brought fame to Cambridge and the young men who have graduated here?"

"No," replied the great statesman, "you are wrong. Cambridge, together with its remarkable traditions and atmosphere, have not made the young men of Great Britain strong, but these graduates, now all over the world, and their accomplishments have made Cambridge famous."

This fact was demonstrated in the life of Gladstone who lived as fully in those whom he inspired and whose deeds he instigated as in his private life.

An Oxford student, the son of an English earl, was seated at the dinner table with his father. They were alone in that formal high wainscoted dining room. The lad's mother had died shortly before. There on the walls were the portraits of his ancestors. He turned to his father and said, "I was expelled from Oxford today."

Without answering him and apparently unperturbed, the father handed him an envelope. In the corner was the name "Hawarden Castle." The lad read and then handed the letter to his father. It was an invitation from Mr. Gladstone for him to spend the morrow as his guest. Their estates adjoined. Mr. Gladstone took a day off occasionally and in his letter he told the lad that he was to chop down some trees and have a day

in the open, and that he would like to have the boy as his companion.

The boy said to his father, "Do you suppose he knows?"

The father replied, "No, no one knows but you and myself and the provost, unless you have told him. Will you accept?"

The boy went. The next evening at dinner, the boy spoke up to his father and said, "Father, I am going back to Oxford, to the provost, and talk with him. I do not want a letter from you or from Mr. Gladstone. I am going to tell him that I did wrong, and, rightly, that I want to come back and try again, and want him to give me another chance. I am penitent and I'll be firm. I hope he will listen to me. Why, father," he said, "do you know, *Mr. Gladstone believes in me.*"

He was received back. He had a brilliant career. He became a great barrister in England. Gladstone's confidence in him and influence over him *made* him.

So the church, as well as the university, is strongest, not in her cathedrals or numbers, but in her influence on lives, in her living *product,* her consistent and trained membership. Here let me quote from a little volume entitled *The Good Neighbor,* by Mary E. Richmond, formerly an honored charity worker in Baltimore. She closes her book with a reference to Dr. Maltbie D. Babcock, my predecessor in Baltimore, of whom she writes:

"I am forcibly reminded of one who was called from this earth some years ago, but whose ministry in a large city church still remains an inspiration to many. His creed and mine differed widely and I seldom heard him preach, but there was no public task with which I was associated that

did not show the influence of his daily endeavor to apply the Gospel of Christ to the life of the city in which we both worked. The city's great network, with its tangles here, its gaps there, its complex of relations, political, educational, industrial, social—this huge net and its motley contents he saw largely and sanely but with an intense compassion for the spiritually undernourished that were caught within its mesh.

" Some clergymen who feel this ' call to the city or country,' fling themselves unselfishly into its life, but dissipate their strength by becoming directors of many boards, attending many meetings and making many addresses on a great variety of topics. This was not his way. Having in mind always that the exercise and development of the members of his own congregation in the Christian life was his highest duty, he set himself the task of studying first the needs of the city in which they lived, then the possibilities, both social and spiritual, of the many agencies created to meet these needs; and last, the aptitude and capacities of his people. The city was their workshop, and into it he fed them freely, associating them with every uplifting work that was going forward. Some of his men visited prisons and became volunteer probation officers in charge of individual boys, others founded an equitable loan company for the poorer sort of borrowers and many worked hard in municipal campaigns. The women of his church visited families in distress under the best guidance that he was able to secure for them, and gave efficient aid on hospital committees and in children's work.

" The church had no group of charitable buildings, no new charities to which it could point with pride; it was a city as a whole that bore eloquent witness to the power of his preaching. But, in however many places outside the church boundaries his people may have made that power felt, all the work that they did was religious work; they always so regarded it, and their first loyalty was always to their church and its leader. Sometimes it seemed to me, an onlooker,

that he played upon the community as upon a great organ, drawing from it new and inspiring spiritual harmonies."

True, "he that winneth souls is wise." But we are more than the "heralds of good tidings." As ministers, we are *pastors* as well as *evangelists,* and this involves the responsibility of oversight, development, training. We may well ask ourselves the question, "Are we to know how to win men, and then *leave* them?" Not simply the question, "Did you *get* your man?" but also, "What did you *do* with him after you had gotten him?" Ours is a teaching ministry—*winners* and *overseers.*

We may well reread most carefully the 34th Chapter of Ezekiel, with its strong condemnation of the spiritual leaders of that day.

"Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe *be* to the shepherds of Israel that do feed themselves! Should not the shepherds *feed* the flocks? . . . *But* ye feed not the flock. . . . The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again *that which was* driven away, neither have ye sought that which was lost. . . .

"And they were scattered, because *there is* no shepherd. . . . My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth; and none did search or seek *after them.* . . . And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken *it.* . . .

"And ye my flock, the flock of my pasture, *are* men, *and I am* your God, saith the Lord God."

Matriculation is necessary before graduation. But there intervenes a long course of study. This is true in our church life as well as in our days of university or seminary life. Recruits become subjects of training. Long hard days, months, yes, years of severe training preceded D-Day and V-Day. Every department of our Army, Navy, and Air Forces, both among men and women, have required long and constant training. Some of us have seen the rigidity and the monotonous and continued work of the camps, and have marveled at it. But the requirements of all our fronts, on land and sea and in the air, are evidencing today the importance of preparation. Should it be any the less true of the Church and the work therein?

We as pastors must be workmen "who need not to be ashamed" if we are to be "approved of God."

Years ago there appeared in the *Congregationalist* an article about an old pastor who had served a small church in New England for fifty years. It made a great impression on my mother, and she turned it over to me. As I recall it (and I think accurately) it stated that this man had never had another church. The records showed that although his church had never exceeded a hundred in membership, it had been a pulpit of great power, and his pastorate had been unsurpassed in his day. In those fifty years this church had sent some forty men and women into the ministry or into the mission field as medical missionaries or teachers. Some of them had become prominent and most useful. Even a larger number had been encouraged and helped in their higher education. The pastor had been a quiet

power, not only in his community, but throughout his denomination. This seems almost incredible, but fact frequently surpasses fiction.

The necessity for training our people applies to the smallest country parish as well as to the great city church. The former seems to me to be even more difficult than the city church; the present diversions of life, even in a minister's work, are so constant and multitudinous, that many must say with the ancient prophet, " And as thy servant was busy here and there, the man was gone."

We may well recall how Neesima trained his followers in Japan, not only in knowledge but in godliness; or what Kagawa has been and is not doing; or what Corina Shattuck, under the Board of the Congregational Church, did for Turkey, Fletcher Brockman for China, or the Sam Higginbottoms and the William Wisers for India; what James Rogers did in Brazil and in the Philippines; what the senior McAfee did for Park College; what Miss Cameron has done for the Chinese in your own city of San Francisco, amid difficult and sometimes seemingly impossible situations.

These all were gifted in evangelism and were proclaimers of the gospel message—evangelists, soul-winners—but they did not *stop there.* They " trained the twelve." They gave *themselves* to training others. All these illustrations lead us to the question, " How, then, can we tie our members in? "

There is no set order or method. If we realize the importance of this work of *following up* and *tying in* our membership, we must work our brains as well as our hands and feet. Each must work in his own individual way and study his own methods, utilizing the excellent information and knowledge which is available;

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each "in his separate sphere," in his own way, with patience, and perseverance, must pastoralize.

At the very outset, upon receiving new members in our very Session meetings, we should awaken the sense of this responsibility in the candidate. Sometimes it is well to have cards enumerating the varied forms of church activity in which we may enlist the individual. But this is not always wise or possible. In some cases it has proved most practical. We must never let the machinery become a substitute for the finished product. The machinery of a spiritual church is driven by an unseen Power, but the world sees the product and believes. Most of that machinery will be behind closed doors, and even the hum of the wheels may not be heard without. But *whatever* the machinery or lack of it, there must be the *tying* in of the individual member to some form of personal or church service which will encourage and confirm his spiritual growth. There is grave danger for the future in any church where this is not done. A large church which recently had received membership by the hundred found, upon examination, that almost half of those who had united within the past five years were unknown to any member of the Session, and that the pastor himself could give no information whatever as to a great many of them. This led to two things. A Committee of Visitation was appointed to look into the situation. It found that many of the new members had dropped out entirely from the church life, ceasing even to attend services, within a few months from the time they had united. The general impression had gone through the community that the pastor was interested simply in urging *strangers* to join the church. Homes he had entered repeatedly with this in view had not been

visited for years after the householders had united. This situation also led to an entire change in the working policy of the church, Session, and people, and they began just as actively to visit and care for their new members as they had worked in getting them. Within a few years that entire parish changed its character, and is now a spiritual force.

This leads me to say that the minister should follow up with great care his visits to, and his personal relationship with, those who have united with the church. It adds zest to the pastor's work, it puts specific purpose into the calls he is to make.

In many churches it is wise, where possible, to make elders or deacons individually responsible for the new members as they come in, dividing the work up systematically. Where this is impracticable, the church membership itself can be made responsible, not merely for suggesting such calling, but also for assigning individuals to individuals and certain families to certain families. This can be carried out through the Sunday school as well, through pupils as well as teachers and officers. Sometimes this is accomplished as it was in old Scotland, by some form or adaptation of the old "token system" in connection with the Communion. A check-up of the attendance of those who have come into the church will help, as well as a check-up of Sunday-school attendance. This is brought out quite clearly in some of the recent literature on educational evangelism.

As previously noted, some pastors have a working list of the activities of the church, printed in some simple, neat, and attractive form, which can be used by members as well as elders and deacons. Placing the responsibility of calling upon and adjusting new

members to various societies through their secretaries will sometimes help. I have been a great believer in tying in individuals to individuals. In some of our colleges and preparatory schools, and in some of our public schools today, the system of having an upper classman as a counselor for a lower classman is being used successfully. The same principle is carried out in some of our fraternities. It is followed also in the juvenile courts under the " Big Brother " movement.

Whatever the method, we must *carry it out.* But it is the individual method that always has been most satisfactory. We pastors must expect members to work. Hence, we must learn for what task each is adapted. There are four M's which I like in this connection—*Make Membership Mean Much.* Some new members can do one thing, some another. Some like children, some can work among men, some can be tied into the Sunday school, some to the young people's work; some can work among young mothers, some in the missionary societies. But expect each one to be a helper, not to join the church to become a Presbyterian or a member of your particular church, but to be a worker, a helper. We had a slogan in Fourth Church—" Work for every member, and every member at work."

Some may be limited in their capacities, but all can help. Remember Æsop's fable—the blind man met the lame man and asked him to help him across a very rough piece of road. " I can climb upon your back," said the blind man, " and you can carry me over."

" No," replied the lame man, " my legs are too weak. I could not get across. But," he said, " your legs are strong—you have no eyes; I have eyes. Let me ride

on your back and I will tell you where to step and go." So both succeeded in crossing.

As pastors, we must put ourselves *in the place* of other men if we are to assign, adjust, and place them aright. This will aid us in tact and gain larger results.

In my judgment, the matter of adjustment to the proper activity means almost everything in the training of our membership. The selection of deacons in the Early Church is recorded in the sixth chapter of Acts, " Wherefore, brethren, look out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Those three requisites: honest report, being filled with the Holy Ghost, and wisdom, are the synonyms with consistency, spirituality, and common sense—and they are equally needed. The consistent and spiritually-minded minister cannot adjust his flock to the right types of service unless he has *common sense*.

Correspondence is an effective method. I have always found it most helpful in my own ministry. A personal note has concrete value. We are *aiming* at something. We must be in earnest. A man will not take time to write unless he is in earnest. Although correspondence is customarily for occasions of sorrow, accident, difficulty, or recognition of some festal or annual occasion, it is useful also in keeping track of members.

I used to sit down after every Communion and reception of new members and study just what the man, woman, or child could do best. If because of lack of information I could not determine, I made it a point to inquire of friends for information and suggestions. The task would not always be a regular assignment or one imposed by membership in a regular

organization. Sometimes it was personal, incidental: calling on a new member who was an invalid, or who had no auto; or accompanying one who hesitated to attend church. Sometimes a new member would be unaware that he was being helped. A workman in a factory agreed to meet a friend casually, or wait for him after work and walk home with him, for he knew, without his friend being aware that he knew, that it was hard for him to go by a certain saloon without going in. "Ye that are strong ought to bear the infirmities of the weak."

Rather than the Invitation Committee method, some churches have used what is called the "Group System." The parish is divided into ten or one hundred groups, each of which meets regularly. Sometimes meetings are held in the manse. Through the co-operation of pastors, workers, and officers, this system has taken thorough care of the church membership.

After all, this work is just as important, if not more so, in the long run, than merely adding to church membership. However, both can be used together. Anyway have "blue prints" for "follow-up" in the parish; work the system out for yourself; be firm and at the same time flexible; bend but do not break; "train the Twelve." A minister may well be judged, not from the pulpit and message entirely, but from the kind of people who listen to his message, and the kind of Christians they have become.

Before leaving the subject of correspondence, I want to use an illustration which dates back well over a hundred years. It is of my own mother.

As a young girl in her teens, she lost her mother and was thrown upon her own resources, with a younger sister to support and educate. In her young woman-

hood, she taught school in Norwich, Connecticut. As an earnest young Christian, she became teacher of a Sunday-school class of girls about her own age. They represented the fine old families of that little city. There were over a dozen of them. In those few years, when she was a teacher, she became a warm friend of them all, largely through correspondence. From her own personal diary I know that, through her patience, grace, and constancy, she had the joy of winning each of them to Christ as her personal Saviour. Fifty years later, I received a score or more letters from the women who had been members of her class. All revealed that she had been the means of winning them to Christ. Of course, I do not know the full extent of that influence, but I know the history of the family of one of those girls. The son became a distinguished banker. Four of the daughters went into active Christian work, one on the Pacific Coast, another in Spain, another in Turkey, another as a teacher in the mountains of the Southland. A granddaughter and her husband are now working in California. When I was preaching in that church some forty years ago, four or five elderly members, men and women, came up to me to thank me for my mother's devotion to Christ, testifying that they had been won to Christ by her. And I think it was largely through her letters, as well as through her life. Correspondence should never substitute for calling but reinforce it.

We should also consider what the church should do for new members. We have a reception *of* new members. Have we a reception *for* new members? Some churches, both large and small, have a church reception or a neighborhood reception, or a home reception for those who have recently come into the church. To

this reception older members are invited. Officers of the church and their wives co-operate. Leaders of the various societies come to tie in new members.

There is also the opportunity in assigned calling. This may be voluntary or by appointment of special committees. Sometimes the social element enters in. If it is there, treat it as seems best. Here is where we may learn from those with whom we may differ. We may learn from the Christian Science method, from the method of the Mormon Church. These two religious organizations have grown more rapidly in the last twenty-five years, we are told, than any other such group.

A friend of mine, now a Christian Science leader, told me when I asked him how he happened to go into Christian Science (I had known him in college, and he had been anything but a religious man): "Why, I couldn't help it. So many young fine families called on me and my wife that I began to think I was a heathen. Sixteen called on us within a few months. Everyone invited us to his church. We *found* ourselves there and later I became interested and joined—and now I am a leader."

In the Mormon Church, ten per cent of a new member's time, in fact, of everyone's time, must be given to the work of the church. The Mormons' financial system has been successful largely because each one is obliged to give ten per cent of his money and ten per cent of his time to his church.

Seek opportunities to develop leaders in the church. One of the ablest young attorneys in our city became the leader of the Men's Bible Class because I found out he was literary and gifted. I appealed to him directly. He said he knew nothing of the Bible. The next day

I got a friend of the church to send him twenty dollars' worth of the best Bible textbooks that I know, including a one-volume commentary, a Bible dictionary, a Bible textbook, and a concordance. After receiving the books, he thanked me and said he would undertake the task. He became a great teacher. After he went to one of our suburban churches he was succeeded by Mr. Loesch, the prominent attorney to whom I have referred.

Much thought can be given to the use of a Deacons' Board in this connection. Someone once asked a small boy what a deacon was, and, after stalling for a time, he replied, "I don't know, sir, except he's the littlest officer in a Presbyterian church." Some of you will not find deacons *in* your churches. Organize a board. A good Deacons' Board may contain embryo Elders, members of a coming Session, as well as members of the Trustees Board. A Deacons' Board is a feeder for these other strong boards of the church, and may mean that there will never be the differences of opinion between elders and trustees, which sometimes exist. The spiritual element will enter into the one, the practical into the other. A well organized Deacons' Board, even if it be small, can relieve the pastor of the responsibility and much of the organization of the follow-up work in the parish.

This responsibility will lead us ministers to preach not only to inspire and convince, but to instruct and train. The church may be awakened by our preaching and become a thinking, planning, working church. We will never lack subjects, if this be our purpose. It will not be the question, "Where can I get a text, where can I get a subject?" but "*Which text* and which subject can I best use to train my people?"

We will become not only preachers of the gospel, but framers of public opinion, constructive forces.

After all, we must enlarge and vitalize our initial object of reaching men. Primarily, we are to proclaim the gospel, to evangelize. Just after the Madras Conference in India, a few years ago, a letter from my life-long friend Dr. Paul Harrison of Arabia stated, "The influence of that Conference reaffirmed to me that our first duty as missionaries is not to defend nor define the gospel, but to *proclaim* it." This is true for us all. We must feel our souls aflame with this great duty.

The slogan of the chaplains in our Navy is "Bring men to God, and God to men, in the Navy way." We must have an equal standard for the ministry.

"Follow me and I will make you to become fishers of men." "He that winneth souls is wise."

Let us repeat again, the question is not what we can do with God but what God can do *with us* that counts. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

I quote from Robert Speer's "Missions Appraised":

"I stand at the end of the past; where the future begins, I stand;
Emperors lie in the dust; men may live to command;
Over my head the stars, distant and pale and cold;
Under my feet, the world, wrinkled and scarred and old;
Back of me all that was, all the limitless past;
The future awaiting beyond, silent, untenanted, vast;
I at the center of all that has been or that is to be—
The task still unfinished, and now God and man are depending on me!"

"Follow me and I will make you to become *fishers of men.*"